Kṣemendra's "Bodhisattvāvadānakalpalatā": A text-critical edition and translation of chapters one to five

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Introduction

Avadāna

Avadāna[1], something 'cut off, selected'[2], derived from the prefix *ava* and the root √*dā*[3] and corresponding to *apadāna*[4], *rtog pa brjod*

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[1] For Buddhist *avadāna* literature in general, cf. E. Burnoff, *Introduction à l'histoire du buddhisme indien*, Bibliothèque Orientale, vol. III, II[e] èd. (Paris: Maisonneuve, 1876), pp. 57-58; Léon Feer in his introd. to the *Avadâna-çataka: Cent légendes bouddhiques*, Annales du Musée Guimet, Paris, XVIII (Paris, 1891; réimpr. Amsterdam: Academic Publishers Associated, 1979), pp. xi-xiv; J. S. Speyer in his preface to the *Avadānaçataka: A Century of Edifying Tales Belonging to the Hīnayāna* [*AŚ*], Indo-Iranian Reprints (St. Petersburg, [1902-] 1906-1909; rpt. 's Gravenhage: Mouton & Co., 1958), pp. I-XIV; and Maurice Winternitz, *A History of Indian Literature*, vol. II, *Buddhist and Jaina Literature*, trans. V. Srinivasa Sarma, rev. ed. (1983; rpt. Delhi: Motilal Banarsidass), pp. 266-282. Michael Hahn presents a historical sketch of Buddhist *avadāna* literature in his introd. to *Der grosse Legendenkranz (Mahajjātakamālā): Eine mittelalterliche buddhistische Legendensammlung aus Nepal*, nach Vorarbeiten von Gudrun Bühnemann und Michael Hahn, herausgeg. und eingeleitet von Michael Hahn, Asiatische Forschungen, Band 88 (Wiesbaden: Harrassowitz, 1985), pp. 10-17 and Sharmistha Sharma, *Buddhist Avadānas (Socio-Political Economic and Cultural Study)* (Delhi: Eastern Book Linkers, 1985), pp. 3-4, has a discussion of *avadāna* and *apadāna* outside of the genre of Buddhist literature.

[2] In Vedic literature, i.e., *Śatapatha Brāhmaṇa* 1.7.2.6, *avadāna* has the meaning of an oblation [*havis*], something cut off, selected from the sacrificial cake to offer deities.

[3] Max Müller derives the etymology of *avadāna*, ". . . a legend, originally a pure and virtuous act,. . . afterwards a sacred story, and possibly a story the hearing

pa[5] and *p'i yü*[6] in Pāli, Tibetan and Chinese respectively, appears in

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of which purifies the mind", from *ava* + √*dai*, to purify or cleanse. Cf. *The Dhammapada: A Collection of Verses, Being One of the Canonical Books of the Buddhists*, trans. from Pāli by F. Max Müller (Oxford, 1881; rpt. Delhi: Motilal Banarsidass, 1965), p. 50, f.n. 183. U. Wogihara suggests *apa* + √*dā*, to unfasten or unravel, from which the meaning 'to appear', 'show clearly' or 'explain (by an illustration)' is derived and R. Hikata explains *avadāna* as, 'that which unties something', i.e., 'untying a difficult doctrine by using an easy apologue' from *ava* - away, off, down + √*dā*, to bind. Cf. Hisashi Matsumura, "Four Avadānas from the Gilgit Manuscripts," diss., Australian National University, 1980, introd., pp. xiv-xv. Other possible derivations for the etymology of *avadāna*, something 'cut off', 'selected', can be taken from *ava* + √*day* or *ava* + √*do*. Cf. Apte's *Practical Sanskrit English Dictionary*, s.v. *day* and *do*.

4 *The Critical Pāli Dictionary* applies the abovementioned etymology for *avadāna* to *apadāna*.

5 For a traditional etymology of *rtog pa brjod pa* in relation to the Sanskrit, cf. *Tibeto-Sanskrit Lexicographical Materials: The Sgra sbyor bam po gñis pa, the Dag yig Za ma tog, and the Dag yig Li śi'i gur khaṅ*, ed. with detailed indices, from manuscripts from Ladakh by Sonam Angdu (Leh [Ladakh]: Basgo Tongspon Publication, 1973), p. 60. For the methods and values of traditional etymologies, cf. J. Gonda, "The Etymologies in the Ancient Indian Brāhmaṇas", *Lingua* V, 1 (1955), pp. 61-86.

6 Shinkô Mochizuki, *Mochizuki Bukkyô Dai-jiten*, 3rd ed., rev. and ed. Daichû Suzuki (Tokyo: Sekai Seiten Kankô Kyôkai, 1955-1960), vol. I, 48, and Kanga Takahata define *p'i yü* as 'parable'. Takahata and Iwamoto maintain that the meaning 'parable', closer to the Sanskrit *aupamya*, was applied to *avadāna* with passing of time. For a discussion, cf. Takahata's introd. to the *Ratnamālāvadāna: A Garland of Precious Gems or a Collection of Edifying Tales, Told in a Metrical Form, Belonging to the Mahāyāna*, Oriental Library Series D, vol. 3 (Tokyo, The Toyo Bunko, 1954), pp. xx-xxiv and Matsumura, "Four Avadānas," introd., pp. xvi ff.

Pāli scriptures as the thirteenth section of the *Khuddakanikāya* in the *Suttapiṭaka*[7] and the seventh of twelve limbs [*aṅga*] in Mahāyāna literature[8]. "As a technical term in Buddhist literature *avadāna* is used for stories relating 'deeds' which are remarkable on account of their consequences (according to the law of Karman), mostly grand deeds or glorious achievements of liberality and self-sacrifice, but sometimes also wicked deeds (for instance in the Preta section of Avadānaśataka 5)."[9] It is often referred to as a popular Buddhist

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[7] For a discussion of *apadāna* in the *Khuddakanikāya*, cf. H. R. Perera, "Apadāna," *Encyclopaedia of Buddhism*", 1966 ed.

[8] Cf. no. 1273 under no. 1266, *Dvādaçaka-dharma-pravacanam* [the twelve expositions of *dharma*], in the *Mahāvyutpatti*, ed. Ryôzaburô Sakaki, 2 vols., Suzuki Research Foundation, Reprint Series 1 (Kyôto: Shingonshû Kyôto University, 1916-1925). For references to *avadāna* as one of the twelve limbs [*aṅga*] in *sūtras* and *śāstras*, cf. Matsumura, "Four Avadānas," introd., pp. xix-xxvii. It may be noted that not all Mahāyāna texts divide their corpus of literature into twelve sections, this division perhaps being a development from an earlier nine-limb classification. Edward Thomas, recognizing the disparity and citing the *Dharmasaṃgraha*, the *Saddharmapuṇḍarīkasūtra*, and the *Kāraṇḍavyūha*, all Mahāyāna works containing nine and eleven limbs and omitting *avadāna* completely, maintains that *avadāna* was distinctly Sarvāstivādin. Cf. "Avadāna and Apadāna," *The Indian Historical Quarterly* IX (1933), pp. 32-34.

[9] Moriz Winternitz, "Avadāna, Apadāna," *Journal of the Taishô University* VI-VII, pt. II (1930), p. 9.

genre[10], inculcating faith through illustrative examples from *sūtras*[11]. Although every *jātaka* is an *avadāna*, the reverse is not true, the former being a type of *avadāna* where the Buddha is a necessary component[12]. Avadāna specialists, corresponding to the *sūtrāntakas*[13] and *vinayadharas*[14], adepts in Sūtra and Vinaya, were known as *avadānikas* and *avadānārthakovidas*[15].

Speyer[16] divides extant *avadāna* literature into three classes, two canonical and one post-canonical:

1. works contained in the Sūtra and Vinaya sections of the Tripiṭaka containing episodes or examples of rules and tenets;

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10 W.G. Weeraratne, "Avadāna," *Encyclopaedia of Buddhism*, 1966 ed.

11 Cf. Bu ston, *The Jewelry of Scripture*, trans. from Tibetan by E. Obermiller, Bibliotheca Indo Buddhica, no. 42, 2nd ed. (Delhi: Sri Satguru Publications, 1987), pp. 32-33.

12 Feer, introd. to the *Avadâna-çataka*, p. XII.

13 Cowell-Neil's ed. of the *Divyāvadāna* [*DA*], p. 397.8.

14 *Ibid.*, p. 21.23.

15 *Kalpadrumāvadānamālā* [Verses 106 and 162 of app. 1 in Speyer's ed. of the *AŚ*].

16 Speyer, preface to the *AŚ*, p. XIV. Among other interesting schematics for classifying *avadāna* literature is Hahn's four-fold division based on literary styles with sub-divisions for transitional styles. Cf. "Haribhaṭṭa and Gopadatta: Two Authors in the Succession of Āryaśūra. On the Rediscovery of Parts of Their Jātakamālās," Studia Philologica Buddhica, Occasional Paper Series I (Tokyo: The Reiyukai Library, 1977), p. 4.

2. pure *avadānas*, either single or in collections, contained in the Sūtra-piṭaka; and

3. postcanonical single or collections of *avadānas*[17].

The largest collection of postcanonical *avadānas*, the *Bodhisattvāvadānakalpalatā* [*AK*], was composed by the Kaśmīrian polymath Kṣemendra and his son Somendra and completed in 1052[18].

The Author Kṣemendra

Kṣemendra, previously confused with Kṣemarāja[19], a fellow student of Abhinavagupta, is popularly called Kṣema[20] and known as Vyāsadāsa, a secondary name adopted by the poet himself[21] out of

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17 The existence of a great number of collections of *avadānas* of this type is attested to by Somendra in his introd. to the *Bodhisattvāvadānakalpalatā* [*AK*], verses 7-8.

18 Somendra's introd., v. 16, states that the *AK* was completed on the full moon [day] of the second lunar month, during the Buddha's birth festival, in the twenty-seventh year, i.e., 1052 AD.

19 For a discussion, cf. Sūryakānta, *Kṣemendra Studies, Together with an English Translation of his Kavikaṇṭhābharaṇa, Aucityavicāracarcā and Suvṛttatilaka*, Poona Oriental Series, no. 91 (Poona: Oriental Book Agency, 1954), pp. 15-16 and Rajatbaran Dattaray, *A Critical Survey of the Life and Works of Kṣemendra* (Calcutta: Sanskrit Pustak Bhandar, 1974), pp. 12-20.

20 "The principle is: *nāmaikadeśagrahaṇe nāmamātragrahaṇam*." *Ibid.*, p. 121, f.n. 6.

21 Sylvain Lévi, "Le Bṛhatkathāmañjari de Kshemendra" *JA*, s. VIII, t. VI (1885), p. 403.

reverence to Vyāsa, traditionally believed to have written the *Mbh.*[22] He lived in Kaśmīr, fondly described in *Narmamālā* 1.2 and *Bṛhatkathāmañjarī* 9.1.623. The only actual residence mentioned in any of his works is the mountain of Tripureśa[23], where the author enjoyed the pleasure of repose [*viśrāntisaṃtoṣiṇā*] while composing the *Daśāvatāracarita*[24].

Kṣemendra's genealogy can be constructed from information in Somendra's introductory verses to the *AK*. Kṣemendra's forefathers were, in ascending order, Prakāśendra[25], Bhogīndra[26] and

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22 Nine additional Kṣemendras are listed in the *NCC*: Kṣemendra, author of the *Gītāniṣyanda*; Kṣemendra, author of the *Dānapārijāta*; Kṣemendra, author of a commentary on the *Nītisāra*; Kṣemendra, son of Bhūdhara and author of the *Mātṛkāviveka* or *Lipiviveka*; Kṣemendra the musician, also called Kṣemakarṇa or Meṣakarṇa, son of Maheśa Pāṭhaka and author of the *Rāgamālā*; Kṣemendra, possible author of the *Śīlaśataka*, mentioned in the *Rasaviveka*; Kṣemendra, son of Yaduśarman and author of the *Hastijanaprakāśa*; Kṣemendra, son of Hari Bhaṭṭa and author of a commentary on the *Dhātupāṭha* of Sārasvata grammar; and Kṣemendra the medical writer.

23 "The position of Tripureśa (or Tripureśvara) can be fixed near the modern village of Triphar, at a distance of about three miles from the Dāl." Dattarjay, *A Critical Survey*, p. 49.

24 *Daśāvatāracarita*, concluding v. 3 .

25 The *Bṛhatkathāmañjarī*, concluding v. 31, has Prakaṇḍa, obviously an error, for Prakāśendra.

26 Sūryakānta, *Kṣemendra Studies*, p. 9 and Vaidya in his introd. to the *Avadāna=kalpalatā of Kṣemendra*, Buddhist Sanskrit Texts, no. 22

Sindhu[27], all descendents of Narendra, minister to the illustrious King Jayāpīḍa[28]. Judging from Kṣemendra's and Somendra's descriptions of Prakāśendra's generosity and charity to Brahmins

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(Darbhanga: The Mithila Institute of Post-Graduate Studies and Research in Sanskrit Learning, 1959), vol. I, IX, list this name as Bhogendra.

27 The name Sindu appears in the *Daśāvatāracarita*, concluding v. 2, for Kṣemendra's grandfather. Kanti Pandey [mistakenly attributing this verse to the [(*Mahā*)*bhāratamañjarī*] and Āryendra Sharmā, et al., based on Pandey's authority, list Nimnāśaya, 'having a deep resolve', an adjective of Sindu, as Kṣemendra's grandfather's name. Cf. *Abhinavagupta, an Historical and Philosophical Study*, The Chowkhamba Sanskrit Studies, vol. I, 2nd ed., rev. and enl. (Varanasi: The Chowkhamba Sanskrit Series Office, 1963), p. 269 and *Minor Works of Kṣemendra*, Sanskrit Academy Series, no. 7 (Hyderabad: The Sanskrit Academy, Osmania University, 1961), introd., p. 3.

28 Two Jayāpīḍas are mentioned in Kalhaṇa's *Rājataraṅgiṇī* [*Rāja.*]. The second, discountable for obvious chronological reasons, was the son of King Jayasiṃha (1128-1149). *Rāja.* VIII, v. 3373. The earlier ruled Kaśmīr from 751-782. *Rāja.* IV, verses 402-659. As Narendra is not one of numerous ministers mentioned, Sūryakānta, *Kṣemendra Studies*, p. 9, concluded that he held an unimportant office, perhaps one of many ministers.

and temples[29], it appears that Kṣemendra enjoyed a comfortable life in a wealthy family. Sūryakānta[30], Vaidya[31] and Sternbach[32] also include Cakrapāla as Kṣemendra's brother[33].

Kṣemendra mentions three teachers: Abhinavagupta, author of the *Vidyāvivṛti*, from whom he studied poetic composition [*sāhitya*][34], Soma, a teacher of the Bhāgavata school[35] and Gaṅgaka[36]. Others mentioned are Rāmayaśas, a Brahmin at whose request Kṣemendra composed the *[Mahā]bhāratamañjarī*[37], *Bṛhatkathāmañjarī*[38] and

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29 Cf. *AK*, Somendra's introd., v. 3, *Daśāvatāracarita*, concluding v. 2, *Bṛhatkathāmañjarī*, concluding verses 31 and 33, *Aucityavicāracarcā*, concluding verses 1 and 2, *[Mahā]bhāratamañjarī*, concluding verses 1-5 and *Rāmāyaṇamañjarī*, concluding v. 4.

30 *Kṣemendra Studies*, p. 10.

31 Introd. to the *AK*, vol. I, IX.

32 Ludwik Sternbach, *Unknown Verses Attributed to Kṣemendra* (Lucknow: Akhila Bharatiya Sanskrit Parishad, 1979), p. 1.

33 Dattaray, *A Critical Survey*, pp. 61-63, questions the accuracy of this claim, for in addition to Cakrapāla's name being in discord with the names of other family members, the source of this information, *caitad bhrātuś cakrapālasya*, found *Kavikaṇṭhābharaṇa* 2.1.7, appears immediately after a quotation by the poet Muktākaṇa, thereby assigning the pronoun *etad* to Muktākaṇa and not to Kṣemendra.

34 *[Mahā]bhāratamañjarī*, concluding v. 8.

35 *Ibid.*, concluding v. 9.

36 *Aucityavicāracarcā*, v. 39.

37 *[Mahā]bhāratamañjarī*, concluding v. 10.

38 *Bṛhatkathāmañjarī*, concluding v. 39.

the *AK*[39], his Buddhist friend Nakka, who also requested Kṣemendra to write the *AK*[40], Vīryabhadra, an authority on Buddhist texts who aided in the *AK*'s composition[41] and the teacher Sūryaśrī, the *AK*'s scribe[42]. Ratnasiṃha[43] was a friend and Udayasiṃha, Ratnasiṃha's

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39 *AK*, Somendra's introd., v. 5.

40 *Ibid.*, Somendra's introd., verses 6-9.

41 *Ibid.*, Somendra's introd., verses 12-13.

42 *Ibid.*, Somendra's introd., v. 15.

43 *Aucityavicāracarcā*, v. 4, p. 212 in the Vidyabhawan Sanskrit Granthamala series ed. Kauḷ Shāstrī writes that Ratnasiṃha was the King of Srī Vijayeśa. *The Deśopadeśa and Narmamālā of Kshemendra*, Kashmir Series of Texts and Studies, no. 40 (Poona: Government of Jammu and Kashmir State, 1923), introd., p. 26, f.n. 3. Dattaray, *A Critical Survey*, pp. 108-109, faulting Kaul with his interpretation of the compound *śrīvijayeśarājñi* on grammatical grounds, maintains that it refers to Ratnasiṃha's devotion to Śiva, the presiding deity of the famous shrine of Śiva Vijayeśa. For information about the shrine and its location, cf. *Rāja*. VII, verses 183-184 and vol. II of Stein's trans., pp. 463-464.

son for whom the *Aucityavicāracarcā* was composed[44], and Lakṣmaṇāditya[45] were his students.[46]

Ananta [1028-63][47] is named as the ruling king of Kaśmīr and extolled for the excellence of his character and achievements in six of Kṣemendra's works, the *AK*[48], *Aucityavicāracarcā*[49], *Kavikaṇṭhābharaṇa*[50], *Narmamālā*[51], *Samayamātṛkā*[52] and *Suvṛttatilaka*[53] and his successor Kalaśa [1063-89][54] is tersely cited

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44 *Aucityavicāracarcā*, v. 4, p. 212 in the Vidyabhawan Sanskrit Granthamala series ed. Kṣemendra also quotes parts of the *Lalitābhidhāna[mahākāvya]* and *Bhaktibhava[mahākāyva]*, poems written by his pupil, Śrī Bhaṭṭodayasiṃha, in *Kavikaṇṭhābharaṇa* 5.1.60 and 5.1.61.

45 *Kavikaṇṭhābharaṇa* 5.1.62.

46 Sūryakānta, *Kṣemendra Studies*, pp.13-14 and Sternbach, *Unknown Verses*, p. 1, list Sajjanānanda as Kṣemendra's friend at whose request the *AK* was written. As Dattaray points out in *A Critical Survey*, pp. 104-107, this was a misreading of the adjectival compound qualifying the Brahmin Rāmayaśas in v. 5 of Somendra's introd. to the *AK*.

47 Ananta's dates are given in Stein's introd. to his trans. of the *Rāja.*, vol. I, 109.

48 Somendra's introd. to the *AK*, v. 17.

49 V. 5 of the *Aucityavicāracarcā*, p. 213 in the Vidyabhawan Sanskrit Granthamala series ed.

50 Colophon of the *Kavikaṇṭhābharaṇa*.

51 V. 1.3 of the *Narmamālā*.

52 Concluding verses 3 and 4 of the *Samayamātṛkā*.

53 V. 3.40 of the *Suvṛttatilaka*.

54 Kalaśa's dates are given in Stein's introd. to his trans. of the *Rāja.*, vol. I, 110.

in the *Daśāvatāracarita*[55]. Although many authors have conjectured about Kṣemendra's biographical and literary dates, the dates of the *Samayamātṛkā*, 1050[56], *AK*, 1052[57], the *Aucityavicāracarcā*, 1059[58], and the *Daśāvatāracarita*, 1066[59], are the only precise information we have.

Bühler, in his 1877 Kaśmīr Report, was the first of many to remark: "Kṣemendra himself seems to have been in his youth a Śaiva, but later he was converted to a Vaiṣṇava-Bhāgavata creed by Somācārya."[60] Prakāśendra's devotion to Śiva has been well-documented in concluding verse six of the *[Mahā]bhāratamañjarī*, but his son's conversion to Vaiṣṇavism is only loosely supported by almost identical verses - *[Mahā]bhāratamañjarī*, concluding verse nine and *Bṛhatkathāmañjarī*, concluding verse thirty-eight - and the conjecture that as the *Daśāvatāracarita*, his last work, was written in

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55 Concluding v. 5 of the *Daśāvatāracarita*. It may be noted that Ananta, along with Viṣṇu, have been invoked by the author in concluding v. 1 for good fortune.

56 Concluding v. 2 of the *Samayamātṛkā*.

57 Cf. infra, f.n. 18.

58 The date, the 34th year of the Laukika era on the 8th day of the first half of Jyeṣṭha, has been taken from the *Aucityālaṃkāroddhāra* in the BORI collection [no. 578/1887-91] by V.P. Mahajan and stated in his introd. to the *Nītikalpataru ascribed to Vyādāsa Kṣemendra*, BORI Post-graduate and Research Department Series, no. 1 (Poona: BORI, 1956), p. ii.

59 Concluding v. 5.

60 Cited by Dattaray in *A Critical Survey*, p. 88.

the spirit of a Vaiṣṇavite, Kṣemendra must have been a Vaiṣṇavite in the latter period of his life. The verse in question reads:

Śrīmadbhāgavatācāryasomapādābjareṇubhiḥ /
dhanyatāṃ yaḥ parāṃ prāpto[61] *nārāyaṇaparāyaṇaḥ* //

"[Kṣemendra,] devoted to Nārāyaṇa [=Viṣṇu], achieved the highest state of fortune through the dust/pollen of the lotus-like feet of illustrious Soma, a teacher of the Bhāgavata school."

Perhaps Kṣemendra's eclectic and deferential attitude towards the various subjects of his epitomes can explain his motive for writing the abovementioned passage. He was one of the most prolific and versatile writers in India, known to have composed as many as thirty-nine texts on subjects ranging from summaries of the great epics, didactic poems and works on literary composition to political science. In addition to writing the *AK*, a collection of Buddhist *avadānas*, he was the first to introduce the Buddha into the Brahmanical pantheon with honor in the *Daśāvatāracarita*[62].

Kṣemendra is perhaps best known for his didactic literature, written largely as satires in candid, caustic, vulgar and sometimes pornographic language, exposing all types of hypocrisies and

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[61] The *Bṛhatkathāmañjarī* reads *paraṃ yāto* for *parāṃ prāpto*.

[62] M.A. Foucher, "Kṣemendra. Le Buddhâvatâra", *JA*, s. VIII, t. XX (1892), p. 167.

deceptions within contemporary Kaśmīri society.[63] "His satire, which often lapses into coarse realism and sarcasm, is inspired by the consciousness of the social role of his poetry. He does not only lighten the evils of society but he also tries to cure them by sound advice in the form of detached didactic verses, often of epigrammatical flavour."[64]

Following Sūryakānta's schema[65], Kṣemendra's extant works can be divided into four categories [quoted here in the order of the Sanskrit alphabet[66]]:-

A. Poetical Epitomes - *Daśāvatāracarita, Bṛhatkathāmañjarī, Bodhisattvāvadānakalpalatā, [Mahā]bhāratamañjarī* and *Rāmāyaṇamañjarī* or *Rāmāyaṇakathāsāra.*

B. Didactic Poems - *Kalāvilāsa, Caturvargasaṃgraha, Cārucaryā[śataka], Darpadalana, Deśopadeśa, Narmamālā, Samayamātṛkā* and *Sevyasevakopadeśa.*

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63 For references to Kṣemendra as a social critic, cf. Ludwik Sternbach, *Subhāṣita, Gnomic and Didactic Literature* [*GDL*], pt. of vol. IV in *A History of Indian Literature*, ed. Jan Gonda (Wiesbaden: Harrassowitz, 1974), p. 76, f.n. 363.

64 *Ibid.*. pp. 75-76.

65 *Kṣemendra Studies*, p. 16.

66 For different opinions regarding the chronological ordering of Kṣemendra's texts, cf. Kaul Shāstrī, introd. to the *Deśopadeśa and Narmamālā*, p. 25, Sūryakānta, *Kṣemendra Studies*, pp. 27-28 and Sternbach, *Unknown Verses*, pp. 9-11.

C. Poetics and Metrics - *Aucityavicāracarcā, Kavikaṇṭhābharaṇa* and *Suvṛttatilaka.*

D. Miscellaneous - *Nītikalpataru, Lokaprakāśa[kośa]* and *Vyāsāṣṭaka.*[67]

Kṣemendra's Works

A. Among the poetical epitomes are (a) the *Daśāvatāracarita*, a narration of Viṣṇu's ten incarnations based on Purāṇic sources[68]; (b) the *Bṛhatkathāmañjarī*, a summary of Guṇāḍhya's *Bṛhatkathā*[69]

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[67] For information about various Sanskrit editions and modern scholarship on these works, cf. Sternbach, *Unknown Verses*, pp. 97-102.

[68] According to Adalbert Gail, the Buddha was canonized as an incarnation of Viṣṇu between the sixth and the mid-eighth centuries A.D. Cf. "Buddha als Avatāra Viṣṇus im Spiegel der Purāṇas", *Deutscher Orientalistentag* XVII (1968) 1969, pp. 917-923. For a survey of the numerous references to the Buddha in Purāṇic literature, cf. Radhakrishna Choudhary, "Heretical Sects in the Purāṇas", *ABORI* 37 (1956) pp. 234-244.

[69] Somadeva, the eleventh century Kaśmīrian, authored another condensed version of Guṇāḍhya's text, the *Kathāsaritsāgara*, independent of Kṣemendra. For the Sanskrit text and English trans., cf. *The Kathâsaritsâgara of Somadevabhatta*, ed. Durgâprasâd and Kâśînâth Pândurang Parab, 4th ed., rev. Wâsudev Laxmaṇ S'âstrî Paṇs'îkar (Bombay: Pândurang Jâwajî, 1930) and *The Ocean of Story, Being C.H. Tawney's Translation of Somadeva's Kathā Sarit Sāgara (or Ocean of Streams of Story)*, ed. with introd.. . . by N.M. Penzer, 10 vols., 2nd rev. and enl. ed. (London, 1924-28; rpt. Delhi: Motilal Banarsidass, 1968). Lacôte, Hertel and Edgerton consider it probable that Guṇāḍhya's prototype did not contain the Pañcatantra or the Vetālapañcaviṃśati, but that a later reworking of the original, perhaps from

divided into eighteen *lambaka*-s with an *upasaṃhāra* and a *pariśiṣṭa*; (c) the *[Mahā]bhāratamañjarī*, a redaction the *Mbh* in nineteen *parvan*-s with a supplementary *harivaṃśa*; and (d) the *Rāmāyaṇamañjarī*, a summary of Vālmīki's epic in seven *kāṇḍa*-s. The *AK* shall be discussed later.

B. Included in Kṣemendra's didactic poems are (a) the *Kalāvilāsa*, a poem in ten cantos [*sarga-s*] of Āryā verses in which Mūladeva discusses the various forms of cheating, greed, the pitiable condition of those in love, the viles of women, the deceitful character of harlots, etc., with his student Candragupta. The poem ends with good advice to young men on how to avoid falling into evil ways.[70]; (b) the *Caturvargasaṃgraha* containing four chapters [*pariccheda*-s], each describing one of the four ends of human life [*puruṣārtha*]: *dharma*, *artha*, *kāma* and *mokṣa*; (c) the *Cārucaryā[śataka]*, a poem in one hundred stray *ślokas*, containing lines generally alternating between aphorisms and corresponding illustrations drawn from Purāṇic and

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Kaśmīr, inserted these collections. Both Kṣemendra and Somadeva's versions contain both collections. Cf. M.B. Emeneau, "Kṣemendra as *kavi*," *JAOS* 53, no. 2 (1933), p. 125. The other epitome of Guṇāḍhya's Prākṛt work is the *Bṛhatkathāślokasaṃgraha*, written by Buddhasvāmin and and assigned to the eight or ninth century. Cf. Krishna Chaitanya, *A New History of Sanskrit Literature* (London, 1962; rpt. Westport, Connecticut; Greenwood Press, 1975), p. 367.

[70] Sternbach, *GDL*, pp. 77-78.

epic sources[71]; (d) the *Darpadalana*, a didactic and satirical poem in seven chapters [*vicāra*-s] denouncing the seven causes of pride, viz., noble descent, health, learning, beauty, valor, charity and austerities, each dealt with in separate chapters[72]; (e) the *Deśopadeśa*, a text in eight chapters called *upadeśa*-s, ridiculing the cheat, miser, prostitute, bawd, dissolute [*viṭa*], the Gauḍa student in the Kaśmīri University, an old man's marriage to a young girl and miscellaneous contemporary figures in Kaśmīr[73]; (f) the *Narmamālā*, a work divided into three sections called 'jokes' [*parihāsa*-s], sharply satirizing the various *kāyastha*-s who monopolized the key positions in the Kaśmīri government with additional attention to the *kāyastha* wives, a tutor, quack doctor, ignorant astrologer, etc.[74]; (g) the *Samayamātṛkā*, a poem in eight chapters inspired by Dāmodaragupta's *Kuṭṭanīmata* [also called *Śaṃhalīmata*] depicting the snares of harlots told by an old prostitute who teaches a young procuress how to master the profession[75]; and (h) the *Sevyasevakopadeśa*, a short poem of sixty-one verses ". . . containing

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[71] *Ibid.*, p. 76. This poetic style served as a model for Dyā Dviveda's *Nītimañjarī* and Jalhaṇa's *Mugdhopadeśa*. Cf. Sūryakānta, *Kṣemendra Studies*, p. 22.

[72] Sharma et al., *Minor Works*, p. 15.

[73] Sternbach, *GDL*, p. 78.

[74] Kaul Shāstrī, introd. to the *Deśopadeśa & Narmamālā*, pp. 11-20.

[75] Sternbach, *GDL*, pp. 79-80.

shrewd reflections on the relation of master and servant with the didactic motive to improve their mutual relations."[76]

C. Among Kṣemendra's anthological works on poetics and metrics are (a) the *Aucityavicāracarcā*, a treatise on literary criticism in thirty-nine verses explaining *auchitya*, the theory of propriety or appropriateness in *kāvya*, using extensive examples from his own and others' works; (b) the *Kavikaṇṭhābharaṇa*, an illustrated guide for the personal and literary training of a prospective young poet, in five chapters [*saṃdhi*-s]: and (c) the *Suvṛttatilaka*, a work on prosody divided into three chapters [*vinyāsa*-s]: instruction on meters [*vṛttavacana*], the exposition of the merits and faults of meters [*guṇadoṣavaraṇa*] and application of meters [*vṛttaviniyoga*].

D. The miscellaneous texts include (a) the *Nītikalpataru*, a text on political science which "... is like a primer for a budding prince, introducing him to the responsibilities of kingship"[77]; (b) the *Lokaprakāśa*[*kośa*][78], containing information on the various aspects

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[76] *Ibid.*, p. 79.

[77] V.P. Mahajan, introd. to the *Nītikalpataru*, p. xix.

[78] It is uncertain whether Kṣemendra wrote this work and if so, which part of it is his. Numerous Persian terms and Mohammedan names appear, i.e., Shāh Jehān is mentioned in pt. II, indicating that part of the compendium was a later work. As the satirical verses deal with Kṣemendra's favorite subjects, Sternbach opines that these were probably written by Kṣemendra. Cf. Kaul Shāstrī, introd. to the *Deśopadeśa and Narmamālā*, p. 25 and Sternbach, *Unknown Verses*, p. 8, f.n. 7.

of life and administration in Kaśmīr such as the names of castes and subcastes, forms of *huṇḍi*-s or letters of exchange, bonds, etc., titles of officials, Kaśmīri topography lists, synonyms for different types of animals, ornaments and coins, etc.[79]; and (c) the *Vyāsāṣṭaka,* an eight verse *stotra* eulogizing Vyāsa and forming an appendix to the *Bṛhatkathāmañjarī.*

Fifty-eight verses from fourteen of Kṣemendra's non-extant works used to illustrate instruction on metrics, prosody and literary composition, and one reference to the contents of his non-extant compendium, the *Kavikarṇikā*, appear in his three anthological treatises; the *Aucityavicāracarcā* [*Au*], *Kavikaṇṭhābharaṇa* [*K*] and *Suvṛttatilaka* [*S*]. The unknown works[80] and their location in these sources are listed below. Unless specifically noted, the verses are attributed to Kṣemendra in the texts.

1. *Amṛtataraṅga*[*kāvya*]	*K* 5.1(50, 51)
2. *Avasarasāra*	*Au* 20(57)
3. *Kanakajānakī*[*nāṭaka*]	*K* 3.2(23), 5.1(48, 49, 57, 58[81])
4. *Kavikarṇikā*	*Au*(2)

79 *Ibid.*, p. 8.

80 For notations on these texts, cf. *ibid.*, pp. 21-24 and Sharma, et al., *Minor Works*, introd., pp. 10-12.

81 This verse appears in *Sūktimuktāvalī* [*JS*], 332.4. The variant *so 'paśyat* for *sāpaśyat* in K 5.1(58d) is noted. Cf. Sternbach, *Unknown Verses*, p. 42.

5. *Citrabhārata[nāṭaka]*	*K* 3.2(19[82]), 5.1(43) = *S* 3.16[*mama*]; *Au* 31(88)
6. *Nītilatā*[83]	*Au* 16(33), 19(52), 21(67), 22(68)
7. *Padyakādambarī*	*K* 3.2(16[84], 18, 21[85]), 4.1(25, 27[86]), 5.1(35, 38, 46[87])
8. *Pavanapañcāśikā*	*S* 3.22
9. *Muktāvalī[kāvya]*	*Au* 29(84); *K* 5.1(42)

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82 This verse appears in *Mahāsubhāṣitasaṃgraha* [*SMS*] 5787. *Ibid.*, p. 42.

83 The *NCC*, vol. III, 168a, and Sternbach, *Unknown Verses*, p. 43, question if this text is the same as the *Nītikalpataru.*

84 Sternbach has located this verse, attributed to Kṣemendra in *Śārṅgadharapaddhati* [*ŚP*] 3474, *Padyāvalī* [*PG*] 354 and *Subhāṣitasudhāratnabhāṇḍāgāram* [*SSB*] 125.52; attributed to Rājaśekhara in *JS* 157.6; attributed to a *kavi* in *Saduktikarṇāmṛta* [*SR*] 289.48; and *SMS* 332. In addition, he notes the following variants: *karakiśalaye* in *PG* for *karakisalaye* in *K* 3.2(16b); *veṇī* in *ŚP*, *SSB*, *SR* and *JS* for *vīṇā* in K 3.2(16c); and *api* in *ŚP*, *SSB* and *SR* for *iti* in *K* 3.2(16d). *Ibid.*, p. 43.

85 This verse appears in *SMS* 10082. *Ibid.*, p. 44

86 This verse appears in *SMS* 803 *Ibid.*, p. 44.

87 This verse appears in *SMS* 267. *Ibid.*, p. 43.

10. *Munimatamīmāṃsā*	*Au* 16(29, 39, 42, 44), 17-18(48-49), 23(70[88]), 24(72[89]), 25(74), 26(76), 33(92[90], 93[91]), 34(94), 37(100, 101)
11. *Lalitaratnamālā*	*Au* 21(66[92])
12. *Lāvaṇyavatī[kāvya]*	*Au* 16(26, 27), 20(56) = *K* 3.2(22), A 35(96[93], 97[94]), 36(98)
13 *Vātsyāyanasūtrasāra*	*Au* 39(106[95])
14. *Vinayavallī*	*Au* 1.12(5-6)
15. *Śaśivaṃśa[mahākāvya]*	*K* 3.2(15, 17, 24), 4.1(26), 5.1(56).

In addition, Kalhaṇa[96] cites Kṣemendra as the author of the faulty [non-extant] work, the *Nṛpāvalī* or *Rājāvalī*, a 'List of Kings', and

[88] This verse appears in *SMS* VII. *Ibid.*, p. 46.
[89] This verse appears in *SMS* 4421. *Ibid.*, p. 45.
[90] This verse appears in *SMS* 8845. *Ibid.*, p. 45.
[91] Sternbach notes the variant *kṣobhatām* in the Kāvyamālā ed. for *kṣībatām* in A 33(93b). *Ibid.*, p. 46.
[92] The Sanskrit Academy Series ed. of *A* reads *kvacit* for *kvacid* in 21(66a). *Ibid.*, p. 47.
[93] This verse appears in *SMS* 817. *Ibid.*, p. 47.
[94] The Sanskrit Academy Series ed. of *A* reads °*karṣaṇaḥ* for °*karṣaṇaiḥ* in 35(97d). *Ibid.*, p. 47.
[95] This verse appears in *SMS* 9568. *Ibid.*, p. 48.
[96] *Rāja.*, I, v. 13.

both the *NCC*[97] and Sternbach[98] attribute the *Kādambarīkathāsaṃkṣepa* and the *Jīmūtavāhanāvadāna* to the author, although the *NCC*[99] remarks that the former is "[e]vidently an extract from his Bṛhatkathāmañjarī" and both sources agree that the latter is an extract from the *AK*. Sternbach[100] also credits the *Kṣemendraprakāśa*, *Dānapārijāta*, *Hastijanaprakāśa*, *Navancityavicāra* (!) and *Jyotiskāvadana* (!) to Kṣemendra's non-extant works, but adds that the third was written by Kṣemendra, son of Yaduśarman of Gujarat[101], the fourth is probably identical to the *Aucityavicāracarcā* and the last is an extract from the *AK*.[102]

An interesting one page treatise, *Mi rtag pa'i don gyi gtam* [*Anityārthaparikathā*], translated by the Kaśmīri paṇḍit Vinaya and Grags-'byor-shes-rab, appears in the *Mdo* section of the *Bstan 'gyur* among the *parikathā* literature [PTT 5674, Vol. 129, 217.4.8-217.5.6

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97 *NCC*, vol. V, 167b. Here the *NCC* bases its information on M.A. Stein's *Catalogue of the Sanskrit manuscripts in the Raghunatha Temple Library of His Highness the Maharaja of Jammu & Kasmir* (Bombay, 1894), p. 171b.

98 *Unknown Verses*, p. 3.

99 *NCC*, vol. III, 337a.

100 *Unknown Verses*, pp. 3-5.

101 This statement is in agreement with the entry found in the *NCC*, vol. V, 169a.

102 It may be noted here that Bühler, although doubtful of the accuracy of these entries, has listed the *Spandanirṇaya* [no. 511] and the *Spandasaṃdoha* [no. 517] - works written by Kṣemarāja - as Kṣemendra's texts in his Kaśmīr Report. Cf. Sūryakānta, *Kṣemendra Studies*, p. 26.

(*nge* 238b8-239a6)]. Although the colophon gives Dga'-ba'i-dbang-po for the author's name, listed as Rāmendra in the index, Naudou[103] believes 'sans doute' that Kṣemendra is the author of this work.

The Bodhisattvāvadānakalpalatā

The *AK* was written at the request of the Brahmin Rāmayaśas and a Buddhist friend Nakka who petitioned Kṣemendra saying:

> "'There exist many 'Garlands of Birth-stories of the *G*ina' by Gopadatta and other teachers, who, discarding the usual order of the Avadânas, gathered tales *carptim*, and told them at length in elaborate prose (gadya) interspersed with verse, holding themselves free as to the proportions of the two styles, which they made interchange. They all treat of the praise of the Right Path, but, owing to their profoundness, are hard to understand.'[104] However, you are capable of composing pleasing stories of the Tathāgata through a series of *avadānas* having delightful short and detailed descriptions."[105]

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[103] Cf. *Les buddhistes kaśmīriens au moyen age*, Annales du Musée Guimet, Bibliothèque d'Études, t. LXVIII (Paris: Presses Universitaires de France, 1968), p. 164.

[104] Trans. of the *AK*, Somendra's introd., verses 7-8, by Speyer in his introd. to *The Jātakamālā: Garland of Birth-Stories of Āryaśūra* (Delhi: Motilal Banarsidass, [first Indian ed.] 1971), p. xxiii.

[105] *AK*, Somendra's introd., v. 9.

After writing three *avadānas* and discontinuing the composition due to its lengthiness, Kṣemendra was inspired to take up the work once again by the Buddha himself in a dream and continued with its compilation aided by the *ācārya* Vīryabhadra.[106] The concluding chapter of the *AK*, the Jīmūtavāhanāvadāna, its introduction and the introduction and table of contents to the general work itself were written by the author's son Somendra.

Kṣemendra based his composition on Indian, Kaśmīri, Nepalese, Khotanese and Chinese sources[107], borrowing from the *avadāna* collections in works such as the *Aśokāvadānamālā*[108], *DA*[109] and the *Mūlasarvāstivādavinaya* [*MSV*][110]. He summarizes the stories -

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106 *Ibid.*, Somendra's introd. verses 10-12.

107 Colophon of the Peking ed. trans. of the *AK*. Cf. PTT 5655, rpt. under the supervision of the Otani University, Kyoto, ed. Daisetz T. Suzuki (Tokyo: Tibetan Tripitaka Research Inst., 1961), vol. 129, 120.4.4.

108 Zinkgräf has shown that the Avadāna of Padmaka, the eighty-seventh chapter of the *AK*, has been taken almost verbatim in some sections from the Padmakāvadāna in the *Aśokāvadānamālā*. Cf. *Vom Divyâvadâna zur Avadâna-Kalpalatâ*: *Ein Beitrag zur Geschichte eines Avadâna*, Materialien zur Kunde des Buddhismus, 21. Heft (Heidelberg: Carl Winter, 1940), pp. 110-117.

109 Kṣemendra has borrowed entire passages almost word-for-word from the *DA*. Cf., i.e., verses 160 c-162b of no. 59, the Avadāna of Kuṇāla, and the Kunālāvadāna in Cowell-Neil's ed. of the *DA*, pp. 417.22-417.28.

110 Jampa Lobsang Panglung cites fifty-three stories from the *AK* in the *MSV*. Cf. *Die Erzählstoffe des Mūlasarvāstivāda-vinaya, Analysiert auf Grund der tibetischen Übersetzung*, Studia Philologica Buddhica, Monograph Series III (Tokyo: The Reiyukai Library, 1981), pp. 209-210.

often reducing them to a minimum of narrative detail - in an epic style predominated by Anuṣṭubh and Upajāti meters, although more complex and rarer meters are also found. The stories are written in a rather superficial manner, with imagery borrowed largely from Purāṇic sources, an elaboration of unnecessary detail - at least from a didactic perspective - and over-stated acts of piety. Despite its literary shortcomings, the *AK* is not without its charm, often displaying the author's facility to write pleasing sound effects [*śabdālaṃkāra*] and wordplay and other figures [*arthālaṃkāra*] with wit, grace and humor. Hahn writes: "Man spürt, dass hier ein intelligenter und routinierter Autor am Werk ist, der jedoch nicht voll in der Tradition seines Gegenstandes steht."[111]

The *AK* ". . . was presented to the celebrated Saskya Paṇḍita Kun-*d*ga*h r*gya*l m*tshan by S'ákya S'rí Paṇḍita of Kaśmír who visited Tibet in 1202 A.D., and translated into Tibetan, seventy years later. . . . "[112]

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[111] Introd. to *Der grosse Legendenkranz*, p. 16.

[112] Das' prefatory note to his ed. of the *Avadána Kalpalatá, a Collection of Legendary Stories About the Bodhisattvas by Kshemendra, with its Tibetan Version Called Rtogs brjod dpag bsam hkhri S'iñ by S'oñton Lochâva and Paṇḍita Lakshmi'kara*, now first ed. from a xylograph of Lhasa and Sanskrit mss of Nepal by Sarat Chandra Da's and Hari Mohan Vidya'bhu'shaṇa, vol. I, fascicles 1-13 (Calcutta: Bibliotheca Indica, 1888), p. iii. P. Cordier, *Catalogue du fonds tibétain de la Bibliothèque Nationale*, III^e partie, index du Bstan-ḥgyur (Paris: E. Leroux, 1915), p. 420, lists the *AK*'s trans. date as 1272 A.D. without citing a source. J.W. de Jong deduces that the trans. was made in the

Its translation was carried out by the Indian scholar Lakṣmīkara and the Tibetan translator Shong-ston[113] at Dge-'dun-bzhi-sde monastery in Mang-yul, by order of Kublai-khan's regent of Middle Tibet [U-Tsang], 'Phags-pa [1235-1280][114] and his nephew Śākya-bzang po.[115] Shong Rdo-rje-rgyal-mtshan's translation is number

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period between 1260 and 1280 on the basis of the names mentioned in the colophon. Cf. "The *Bodhisattvāvadānakalpalatā* and the *Ṣaḍdantāvadāna*," in *Buddhist Thought and Asian Civilization: Essays in Honor of Herbert V. Guenther on his Sixtieth Birthday*, ed. Leslie S. Kawamura and Keith Scott (Emeryville: Dharma Publishing, 1977), p. 38, f.n. 21.

113 Lakṣmīkara and Shong-ston jointly translated the *Sadgurudharmarājastotra* [=PTT 2060], *Lokeśvaraśatakastotra* [=PTT 3547], *Nāgānandanāṭaka* [=PTT 5654] and the *Kāvyādarśa* [=PTT 5789]. Shong-ston also was one of the translators for the *Parama-ādibuddhoddhṛtaśrīkālacakranāmatantrarājā* [=PTT 4] and *Vimalaprabhānāmamūlatantrānusāriṇīdvādaśasāhasrikālaghukālacakra-tantrarājaṭīkā* [=PTT 2064]. For information about Shong Rdo-rje-rgyal-mtshan, cf. *The Blue Annals*, [trans.] George N. Roerich, 2 pts., 2nd ed. (1976; rpt. Delhi: Motilal Banarsidass, 1988), pp. 784-785.

114 Cf. A.I. Vostrikov, *Tibetan Historical Literature*, trans. from the Russian by Harish Chandra Gupta, Soviet Indology Series, no. 4 (Calcutta: Indian Studies, Past and Present, 1970), p. 66, f.n. 189 for references to biographical data on 'Phags-pa Blo-gros-rgyal-mtshan, nephew of Sa-skya Paṇḍita.

115 Colophons of the Peking ed. trans. of the *AK*, vol. 129, pp. 120.3.4-120.3.5 and the bilingual Tibetan eds. reproduced by Das-Vidyābhūṣaṇa in *Bodhi Sattvāvadāna Kalpalatā, a Buddhist Sanskrit Work on the Exploits and Glories of Buddha by Kṣemendra, with its Tibetan Version*, now first ed. Sarat Chandra Das and Satis Chandra Vidyābhūṣaṇa, vol. II, fascicles 14-24 (Calcutta: The Asiatic Society, 1913), p. 1092.

3905 in Bu-ston's [1290-1364] Sha-lu monastery *Bstan 'gyur* catalogue[116].

The *AK* was revised a number of times in Tibet: one revision was completed in the Sa-skya monastery in upper Tsang[117], another was made by Chos-skyong-bzang-po[118] and the final edition was prepared by the translator of 'Dar, Ngag-dbang-phun-tshogs[119]. The last edition was prepared on the basis a number of collated texts, principally Rin-spyangs-sa-spyod-dbang po's personal copy[120], by order of the Fifth Dalai Lama, Ngang-dbang-blo-bzang-rgya-mtsho [1617-1682], and printed in 620 folios from 1664 [*shing pho 'brug lo*] -1665 [*shing mo sbrul gyi lo*][121]. A blockprint of this edition is

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116 *Guide to the Nyingma Edition of the sDe-dge bKa'-'gyur/bsTan-'gyur*, ed. and prod. Tarthang Tulku, vol. II, [pt. I,] (Berkeley, Dharma Publishing, 1983), p. 502. Cf. also Soshū Nishioka, "Index to the Catalogue Section of Bu-ston's 'History of Buddhism'," (II) *Annual Report of the Institute for the Study of Cultural Exchange*, University of Tokyo, no. 5 (1981), p. 63, no. 881.

117 Colophon in the bilingual Tibetan eds. of the *AK*, reproduced in Das-Vidyābhūṣaṇa's ed., vol. II, 1092.

118 Colophon in the bilingual Tibetan eds. of the *AK*, reproduced in Das-Vidyābhūṣaṇa's ed., vol. II, 1092.

119 Concluding remarks of the last Tibetan ed. in the bilingual Tibetan eds. of the *AK*, reproduced in Das-Vidyābhūṣaṇa's ed., vol. II, 9.

120 Concluding remarks of the last Tibetan ed. in the bilingual Tibetan eds. of the *AK*, reproduced in Das-Vidyābhūṣaṇa's ed., vol. II, 9.

121 Concluding remarks of the last Tibetan ed. in the bilingual Tibetan eds. of the *AK*, reproduced in Das-Vidyābhūṣaṇa's ed., vol. II, 13.

contained in the Tohoku University collection of Tibetan works on Buddhism[122].

Both the Chone and Derge editions of the *Bstan 'gyur* contain identical bilingual texts of the *AK* and the Narthang and Peking editions contain the Tibetan translation.[123] It is included in the Mdo 'grel or 'Sūtra commentary section', under the Skye rabs or 'Jātaka' subheading in the following places:

Chone 4122, vols. *ke-khe* [91-92], pp. 1-366a and 1-329a;
Derge 4155, vols. *ke-khe* [170-171], pp. 1-366a and 1-329a;
Narthang 3646, vol. *ge* [93], pp. 1-328a; and
Peking 5655, vol. *ge* [128-129], pp. 1-361a.

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122 Cf. *A Catalogue of the Tohoku University Collection of Tibetan Works on Buddhism*, ed. Yensho Kanakura, et al. (Sendai, Japan: The Seminary of Indology, Tohoku University, 1953), p. 521, no. 7034.

123 For the Tibetan canons, cf. Claus Vogel's ed. and trans. of Vāgbhaṭa's *Aṣṭāṅgahṛdayasaṃhitā, the First Five Chapters of its Tibtean*(!) *Version*, Abhandlungen für die Kunde des Morgenlandes, XXXVII, 2 (Wiesbaden: Franz Steiner Verlag, 1965), pp. 21 ff. and Kenneth Ch'en, "The Tibetan Tripitaka," *HJAS* 9 (1945-47), pp. 53-62. For the following I have used the *AK* contained in the *Bstan 'gyur* Tripiṭaka eds. of the Chone obtained from The Institute for Advanced Studies of World Religions, Stony Brook, New York; a rpt. of the Derge reproduced from a clear set of prints from the eighteenth century Sde-dge blocks in Delhi by Delhi Karmapae Choedhey, Gyalwae Sungrab Partun Khang, 1985; a microfilm copy of the Narthang from the Harvard-Yenching Library, Cambridge, Massachusetts; and the Japanese reprint of the Peking as cited above.

The *AK* enjoyed great popularity in Tibet, serving as a basis for representations in art[124], a number of poetic[125] and prose

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[124] "In the first half of the 18th century, Gyur-med-ye-śes-rtse-brtan, caused the entire series of avadānas of Kṣemendra to be cut on 30 wooden blocks at the printery of the Narthang monastery, with a central thaṅka (gtso-thaṅ) thus constituting a set of 31 woodcuts.... On every woodcut the episodes are identified by the chapter number (*yal-ḥdab=pallava*) of the Avadāna-kalpalatā and brief identifications from the prose summary entitled *Byaṅ-chub-sems-dpaḥi rtogs-pa-brjod-pa mdzad-brgya dpag-bsam-ḥkhri-śiṅ blun-rmoṅs byis-pa raṅ-ñid go-bde-ba.*" *Buddhist Tales of Kashmir in Tibetan Woodcuts (Narthang series of the woodcuts of Kṣemendra's Avadana-kalpalata)*, ed. Sharada Rani, Śata-Pitaka Series, Indo-Asian Literatures, vol. 232 (New Delhi: Sharada Rani, 1977), pref., p. 3. The woodcuts have been reproduced from prints in their original size by Sharada Rani in this series, and from Tibetan *thang-ka*-s based on the Narthang series by Giuseppe Tucci in *Tibetan Painted Scrolls* (Roma: La Libreria Dello Stato, 1949), plates 100-130. Antoinette Gordon, *The Iconography of Tibetan Lamaism*, rev. ed. (New York: Paragon Book Reprint Corp., 1972), has reproduced another set of *thang-ka*-s based on the same series, previously belonging to Baron A. von Stael-Holstein, on plates between pp. 110-111 without numbers and the collection belonging to the Fourteenth Dalai Lama has been reproduced in *Forty one thang-kas from the collection of His Holiness the Dalaï Lama, Past lives of the Buddha* (Paris: Editions Sciaky, 1980).

[125] Cf. Rinpung Ngawang Jigdag's text, *Dpag bsam 'khri shing gi bsdus don tshangs sras mgrin brgya sdebs pa'i ngag gi me long*, in *Poems on Bodhisattvāvadāna-Kalpalatā and Jātakamālā* (Dharamsala: Library of Tibetan Works and Archives, 1976), pp. 1-41.

summaries[126] and as a prototype for later compositions in this genre[127]. This is undoubtedly due to the Kṣemendra's easily-comprehensible presentation of the themes of the stories, their spirit

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[126] Cf. Rong-tha's *Rtogs brjod rin po che dpag bsam 'khri shing gi don nyung ngur gleng ba ngo mtshar snang ba'i thig le dad gus padma bzhad pa'i gnyen gcig* in the *Collected Works of Rong-ta*, rpt. (Delhi: Tak-drak-um-dza-ngag-wang-zopa, 1975), vol. II, nos. 290-412 [1a-62a] and *Rtogs brjod dpag bsam 'khri shing gi snyan tshig gi rgyan lhug par bkrol ba mthong ba don ldan* (Delhi: Karmapae Choedhey, Gyalwae Sungrab Partun Khang, 1981), attributed to the Thirteenth Dalai Lama by Amchok Tulku Lobsang Thubten in his preface to 'Jam-dbyang-blo-gter dbang-po's *Ston-mchog-thams-cad-mkhyen-pa-thub-p'ai-dbang-po'i-skyes-rabs-gsal-bar-brjod-pa-brgya-lnga-bcu-pa-nor-bu'i-phreng-ba-bzhugs-so*: *A poetical rendering of the birth stories of Shakyamuni Buddha*, reproduced from a (!) rare Derge blocks from the library of Burmiok Athing T.D. Densapa (Dharamsala: The Library of Tibetan Works and Archives, 1980), f.n. 4xx. Amchok Tulku lists three additional commentaries in footnotes 4x, xi and xii of his preface: dPang-lo-blo-gros-bsTan-pa's notes (Tib. mChan) to the *Bodhisattvavadana-kalpalata*; So-sTon-'Jig-med-grags-pa's black (Tib. nag-mchan) notes on the *Bodhisattvavadana-kalpalata*; and Rin-sPungs-sde-pa-ngag-dBang-'Jig-grag's red notes (Tib. dmar-mChan) on the *Bodhisattvavadana-kalpalata*. Cf. also the prose summary mentioned in f.n. 124, infra, which Tucci, *Painted Scrolls*, pp. 441 ff., used to summarize the *AK*'s stories for identifying narratives in individual *thang-ka*-s.

[127] Cf., i.e., *The Tibetan Rendering of the Jātakamālā of Āryaśūra*, supplemented with 67 additional Jātaka stories by the Third Karma-pa Raṅ-byuṅ-rdo-rje, reproduced photographically from a rare manuscript preserved in the library of the Stog Rgyal-po of Ladakh, 2 vols. (Darjeeling: Kargyud Sungrab Nyamso Khang, 1974) and 'Jam-dbyang-blo-gter dbang-po's *Birth stories of Shakyamuni Buddha*.

of great self-sacrifice and Lakṣmīkara and Shong-ston's lucid prose translation, far easier to comprehend than the Tibetan translations of Āryaśūra's and Haribhaṭṭa's collections of Jātaka stories.

A bilingual edition of the *AK*, based on a copy of the Fifth Dalai Lama's blockprint [A], was published by Sarat Chandra Das and Hari Mohan Vidyābhūṣaṇa [replaced by Satis Chandra Vidyābhūṣaṇa in 1906] in twenty-four fascicles in the Bibliotheca Indica series, Calcutta, from 1888-1913. Das used three additional manuscripts; H, W1 and W2, in chapters 50-66, surmised by de Jong[128] to correspond respectively to B15[129], an incomplete Sanskrit manuscript in the Hodgson collection of the Asiatic Society of Calcutta, and Adds. 913 and 1306[130], Sanskrit manuscripts in the Daniel Wright collection at the Cambridge University Library. As the blockprint lacks story 10, Das renumbered stories 11-49 to 10-48 - which agrees with Somendra's chapter ordering in the table of

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128 Cf. *Textcritical Remarks on the Bodhisattvāvadānakalpalatā (Pallavas 42-108)*, Studia Philologica Buddhica, Monograph Series II (Tokyo: The Reiyukai Library, 1979), introd., p. 5.

129 For a description of the ms and a synopsis of the stories 50-108, cf. Rājendralāla Mitra, *The Sanskrit Buddhist Literature of Nepal* (1882; rpt. Calcutta: Sanskrit Pustak Bhandar, 1971), pp. 56-76.

130 Cecil Bendall has made a detailed study of these mss in *Catalogue of the Buddhist Sanskrit Manuscripts in the University Library, Cambridge...* (Cambridge: The University Press, 1883), pp. 18-20 and 41-43. Cf. also J.W. de Jong, *Textcritical Remarks*, introd., pp. 3-5.

contents - and omitted chapter 49. The Garbhavakrantyavadāna (!), Tib. Mngal nas 'byung ba bstan pa[131], contained in all four canonical versions as number 10, was added following story 48 and listed as [a second] number 10 in the appendix of vol. I, 1165-1171, in its Tibetan translation only.[132] P.L. Vaidya reproduced the Sanskrit section of Das-Vidyābhūṣaṇa's edition in the Buddhist Sanskrit Text Series, numbers 22 and 23, with some minor textual revisions, keeping Das' renumbering, but listing the Ṣaḍdantāvadāna as number 49 in the table of contents. Vaidya omitted the Sanskrit text stating it was not obtainable. Both editions bear the incorrect title for number 42, the Kapilāvadāna for the Paṇḍitāvadāna, listed correctly in the Fifth Dalai Lama's edition and the Chone and Derge editions. In addition, Das and Vaidya, following suit, repeat the first verse of the dedication [*praṇidhāna*] as

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[131] Regarding the Garbhāvakrantyavadāna and its relation to the *AK*, cf. J.W. de Jong, "The *Bodhisattvāvadānakalpalatā* and the *Ṣaḍdantāvadāna*," pp. 28-31.

[132] The eds. remark: "The 'Garbhakrāntyavadānam,' which figures as the 10th 'pallava' of the 'Avadānakalpalatā,' was evidently an interpolation introduced to make up the auspicious total of 108 'pallavas.' Accordingly this particular 'pallava' has been omitted from its proper place." Das-Vidyābhūṣaṇa's ed. of the *AK*, vol. I, 1171. Tucci surmises that the Sanskrit text on which the Tibetan trans. was based lacked the forty-ninth chapter, hence the eds. 'Dar Ngag-dbang-phun-tshogs and the Indian paṇḍit who was his master compiled the Garbhāvakrānti in order to have one hundred and eight stories in the collection. Cf. *Painted Scrolls*, p. 613, f.n. 118.

a 43rd and additional verse in the table of contents, and both reproduce the colophon written by the scribe of Add. 1306 at the end of their editions. Aside from the abovementioned variations, Das faithfully reproduces the Fifth Dalai Lama's edition with some minor variations in sequence:

	[A]	Das' edition
dedication	p. 610b1-611a3	vol. II, 1088-1091
colophon	p. 611a4-611b2	vol. II, 1092
praises to the Buddha, Bodhi-sattvas and the *AK*'s lineage[133]	p. 611b5-614a2	vol. II, 1-7
Fifth Dalai Lama's introduction	p. 614a2-617b6	vol. I, xiii-xxiii
remarks of last Tibetan editor	p. 617b6-620a6	vol. II, 8-13.

Add. 1306, dated 1302, contains stories 42-108, beginning with the last word of verse 7 in number 42, the Paṇḍitāvadāna. Bendall renumbered stories 42-49 to 41-48 on the basis of Somendra's metrical list. The manuscript also contains the Ṣaḍdantāvadāna - lacking in the Fifth Dalai Lama's blockprint and the four canonical editions - beginning on 198b and continuing on seven extra leaves, numbered 199*-205* by Bendall. De Jong has pointed out that after copying the *AK*, the scribe of Add. 1306, Mañjuśrībhadrasudhi, noticing the Ṣaḍdantāvadāna was included in the table of contents

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[133] Das combines this section with the remarks of the last Tibetan ed. into one section.

and missing in the manuscript he used, added a recension of this story based on the Ṣaḍdanta story in the *Kalpadrumāvadānamālā*.[134] Add. 913 is a modern edition. According to Bendall it is a copy of Add. 1306, however de Jong surmises that the archetype of Add. 913 was the manuscript used for correcting Add. 1306[135]. The manuscript "...contains stories 42-66 and 78 (without the beginning) -108 in the following order: 50-66, 42 (beginning with *sahiṣṇavaḥ* in verse 7) -49, 78-108. It does not give the text of the Saṅgharakṣitāvadāna (pallava 67) which was replaced by the text of the story of the same name of the Divyāvadāna."[136] There is also a hand-written copy of Das-Vidyābhūṣaṇa's edition included in the microfilm collection of Sanskrit and Newari manuscripts made in Kathmandu, Nepal during 1975-1980[137].

Additional textual scholarship on the *AK* includes de Jong's *Textcritical Remarks on the Bodhisattvāvadānakalpalatā (Pallavas*

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[134] Cf. "The *Bodhisattvāvadānakalpalatā* and the *Ṣaḍdantāvadāna*", p. 32. De Jong has also edited the Ṣaḍdantāvadāna based on the two Cambridge mss of the *AK* and the Cambridge and Paris mss of the *Kalpadrumāvadānamālā*. Cf. "The Sanskrit Text of the Ṣaḍdantāvadāna", *Indologica Taurinensia* VIII (1981) pp. 281-297.

[135] Cf. *Textcritical Remarks*, introd., p. 5.

[136] *Ibid.*, p. 4.

[137] Cf. *A Microfilm Catalogue of the Buddhist Manuscripts in Nepal*, ed. Hidenobu Takaoka, vol. I ([Nagoya,] Japan: Buddhist Library, 1981), p. 31, no. C15.

42-108), Studia Philologica Buddhica, Monograph Series II, Tokyo: The Reiyukai Library, 1979, based on Cambridge Adds. 1306 and 913, Das' edition and the Tibetan translation in Peking *Bstan 'gyur*, and Iwamoto's edition of the Sumāgadhāvadāna based on the two Cambridge manuscripts and Das' edition in *Sumāgadhāvadāna*, Studien zur buddhistischen Erzählungsliteratur, Kyoto: Hôzôkan=Verlag, 1968.

Sarat Chandra Das' Bengali translation of the entire *AK*, edited by Bishnu Basu, was published in Calcutta in 1981 and individual *AK* story numbers 3, 4, 6, 7, 8, 9, 10, 11, 12, 13, 50, 51, 52, 56, 57, 63, 64 and 65, translated by various hands, were published from 1893-1906 in the *Journal of the Buddhist Text Society of India*[138]. A synopsis of number 60, Nāgakumārāvadāna, is given in the footnote of p. 2 of "Naga or Serpent Demi-Gods. (Compiled from Tibetan works.)" in the same journal, vol. II, pt. I (1894). These translations vary in style from rather free adaptations to more literal translations. In general they reflect an interest in the literature itself and less concern

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[138] The *Journal of the Buddhist Text Society of India* retained its name in vol. I, pt. I, but changed in the following eds. to: *Journal and Text of the Buddhist Text Society of India* [vol. I, pt. II-vol. II, pt. III]; back to *Journal of the Buddhist Text Society of India* [vol. III, pt. I-vol. IV, pt. IV]; *Journal of the Buddhist Text and Anthropological Society* [vol. V, pt. I-vol. VI, pt. IV]; and *Journal of the Buddhist Text and Research Society* [vol. VII, pt. III-vol. VII, pt. IV].

for precise English translations. Hermann Francke has also translated the 65th chapter of the *AK* into German in *Ekasring, Prinz Einhorn; aus dem Sanskrit des 65. Gesanges des Avadana Kalpalata*, Leipzig: Harrassowitz, 1901 and Frederik Bosch studied Kṣemendra's version of the same story in *De Legende van Jīmūtavāhana in de Sanskrit-Litteratuur*, Leiden: S.C. van Doesburgh, 1914, pp. 68-75.

Principles of the Edition/Translation

In editing the first five chapters I have used a blockprint of the Fifth Dalai Lama's edition obtained by Professor V.V. Gokhale, Poona, at the Lhasa Printing Press during his diplomatic mission in Tibet from 1949-1950, Das-Vidyābhūṣaṇa's [B] and Vaidya's [C] editions of the *AK*, the Derge [D] bilingual edition and the Narthang and Peking translations. Unlike Hari Mohan Vidyābhūṣaṇa's experience[139], I found the Sanskrit text in the Fifth Dalai Lama's blockprint edition quite clear to decipher. D read identically to A in the majority of cases, although variants in D gave better readings at times. The Tibetan translation was of great help in determining emendations, suggested emendations and reconstructing missing

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139 Cf. Harimohan Śarmā's "A short note on the Avadána Kalapalatá," vol. I of Das-Vidyābhūṣaṇa's ed., p. ix. [=Hari Mohan Vidyábhushan's "A short note on Kshemendra's 'Avadána Kalpalatá'," *Journal and Text of the Buddhist Text Society of India* I, pt. III (1893), p. 40.]

sections of the Sanskrit text, as indicated by corresponding Tibetan equivalents. The Tibetan translation is largely a word-for-word translation, although in places it appears that the translators either translated from a different text or did not fully understand the Sanskrit original. In editing the Sanskrit text I made glossaries of Tibetan-Sanskrit equivalents, but have not reproduced them here as Dr. Lokesh Chandra, Delhi, has informed me that he has indexed all of the Tibetan/Sanskrit equivalents for the *AK* and will publish them in a supplement to his *Tibetan-Sanskrit Dictionary*.

The majority of changes, largely clerical in nature, were made, but not noted in Das-Vidyābhūṣaṇa's edition. These involved replacing missing vowels, *visarga*-s, slight spelling changes, etc. - errors obviously compounded by Tibetan scribes who knew no Sanskrit. In addition, Das and Vidyābhūṣaṇa have suggested a number of alterations in the first three chapters, most of which were taken over and noted by Vaidya. In preparing this edition I have listed all such changes with the original blockprint reading in A. C read identically to B in cases where B was cited without reference to C, however 'B only' indicates that C read differently, usually in accordance with the main text reading. At times the blockprint was misread by the original editors and other changes, orthographically closer to the original Sanskrit, could be made on the basis of the Tibetan translation. Metrical correctness was a factor in making

emendations, however the text was left unaltered in places where it gave sense, but violated the rules of meter.

I have normalized missing *virāma*-s and *saṃdhi* variants and changed, without notation, ubiquitous spelling patterns such as a single 't' before a 'va' to a double 't' in words like *sattva,* and a 'd' to a 't' in words such as *ratna*, however, original readings without such normalizations were cited in the notes. 'P' interchanged with 's' and vice-versa were listed as scribal errors, but 'p' and 'b', often mistakenly written or impossible to distinguish in the blockprints, were noted as incorrect spellings. A number of readings, indicated by the Tibetan translation, metrical propriety or poetic convention, were listed as suggested emendations in the notes, but not changed in the main text in cases where sense could be made of the original reading. These suggested emendations have been given as alternative translations in footnotes to the English translation.

As the study of the *AK* presented here is mainly philological in nature, I have chosen a literal style for translating the Sanskrit into English. Undoubtedly, fidelity to the Sanskrit has involved some degree of awkwardness in the translation owing to the structure of the two languages and the author's tendency for overstated imagery - something contrary to our more contemporary taste for understated literature. It has not been possible to reproduce the author's use of sound effects [*śabdālaṃkāra*], such as alliteration [*anuprāsa*] and echo [*yamaka*], however wordplay and other figures [*arthālaṃkāra*]

such as similes [*upamā*], metaphors [*rūpaka*] and double entendre-s [*śleṣa*] have been translated.

Story Summaries

Following is a summary of each of the five stories, followed by notations on previous scholarship for the individual stories in Kṣemendra's collection, recensions in other collections and textual and iconographical references. Aside from parallels in Chinese texts which have been collated from secondary sources, the list - not meant to be an exhaustive study - represents material compiled during the preparation of the edition.

Chapter 1: The Avadāna of Prabhāsa

Introductory verses (1-3). A meritorious king named Prabhāsa reigns in the city Prabhāvatī (4-9). Once the mahout approaches the king and tells him about an extraordinary elephant (10-12). The king sees the elephant and instructs the mahout to train him (13-20). After the elephant has been trained, the king and the mahout take him into the forest (21-31). The elephant unexpectedly goes out of control, the king reproaches the mahout and the two let him go to run wild in the forest (32-47). Seven days later the elephant returns on his own (48). The mahout informs the king that the elephant has returned to normal and remarks that animals such as elephants can

be subdued, but the passionate mind cannot; only the enlightened Buddhas are able to control the mad elephant in the form of the mind. (49-57). Hearing this, the king makes a holy resolve to deliver all living beings from *saṃsāra* (56-59). Śuddhāvāsakāyika deities predict that the king will become a Buddha (60). The king becomes a Bodhisattva (61-62).

Sanskrit: *AK*, no. 1 [ed. Das-Vidyābhūṣaṇa, I, 2-19; ed. Vaidya, I, 7-11; trans. (Bengali) Das, pp. 3-6; synopsis Tucci, p. 442]; *AK*, no. 100 [ed. Das-Vidyābhūṣaṇa, II, 930-935, ed. Vaidya II, pp. 545-546; trans. (Bengali) Das, pp. 229-230; synopsis Tucci, p. 529 and Mitra, p. 74]; fragments from Kumāralāta's *Kalpanāmamaṇḍitikā* [*KM*], no. 53 [ed. Lüders, no. 166, pp. 165-166]; Jñānayaśas' *Jātakastava* [*JKS*], no. 1 [ed. and trans. S. Bailey, p. 23]; *Bodhisattvāvadāna*, no. 1 [synopsis Mitra, p. 49]; *Mahajjātakamālā* [*MJM*], no. 7 [ed. Hahn, *Der grosse Legendenkranz*, pp. 86-100; synopsis Hahn, introd. to *Der grosse Legendenkranz*, pp. 30-31]; *Haribhaṭṭajātakamālā* [*HJM*], no. 1 [study Hahn, "Das Datum des Haribhaṭṭa," pp. 107-120]; *Jātakamālāvadānasūtra* [*JAS*], no. 0.3 [study Hahn, introd. to *Der grosse Legendenkranz*, pp. 31-32].

Tibetan: *Byang chub sems dpa'i rtogs pa brjod pa dpag bsam gyi 'khri shing* [*PSKS*] [*AK*], no. 1, PTT 5655, vol. 128, 285.1.2-288.2.6 (*ge* 1b4-5a6) and no. 100, vol. 129, 110.4.4-110.5.8 (*ge* 336a4-336b8); PTT 1030, *'Dul ba gshi, Sman gyi gshi*, [*MSV*, *Bhaiṣajyavastu*] vol. 41, 221.2.2-221.5.1 (ge 252b2-254a1) [text and

trans. (German) Schlingloff, "König Prabhāsa und der Elephant," pp. 141-149; trans. (English) Schlingloff, *Studies in Ajanta Paintings*, pp. 119-120; synopsis Panglung, pp. 49-50].

Chinese: T 201 *Ta tchouang yen louen king* [*KM ; Sūtrālaṃkāraśāstra* ?], no. 53 [trans. Huber, pp. 258-263; synopsis Julien, no. 27, I, 115-117]; T 202 *Hien yu king* [*Damamūkanidānasūtra-DMN*], nos. 21 and 49[140] [synopsis Lévi, "Le sūtra du sage et du fou," pp. 314-316]; T 1448 *Ken pen chouo yi ts'ie yeou pou p'i nai ye yao che* [*MSV*, *Bhaiṣajyavastu*], ch. 15, pp. 72-73.

Khotanese: Jñānayaśas' *JKS*, no. 1 [ed. H.W. Bailey, *Khotanese Texts I*, p. 198; ed. and trans. Dresden, p. 423].

Tocharian: Fragments and trans. in Lévi, "Le sūtra du sage et du fou," pp. 305-307.

Iconography: Ajanta; Schlingloff, "König Prabhāsa und der Elephant," pp. 139-152 and *Studies in the Ajanta Paintings*, pp. 118-122.

140 Although the Chinese text of the *DMN* contains these two stories [the latter a summary of the earlier], the Tibetan trans. lacks both stories. For a comparison of the contents of the Chinese, Korean and Tibetan translations of the *DMN*, cf. J. Takakusu, "Tales of the Wise Man and the Fool, in Tibetan and Chinese", *JRAS* (1901), pp. 447-460.

Chapter 2: The Avadāna of Śrīsena

Introductory verse (1). A meritorious king named Śrīsena governs in the city Ariṣṭā (2-9). Due to the king's virtue human beings are able to move about in heaven with aerial chariots, making Indra's city devoid of passage (10). Indra bears animosity, decides to test the king's power of resolve for charity and followed by a few deities, changes his form and descends into the human world (11-14). The chief defense minister warns the king of his impending destruction due to his dedication to charity, as seen in dreams and heard amongst astrologers (15-23). Eager to benefit others, the king disregards the minister's warning (24-30). Once a sage sees the king's wife Jayaprabhā, becomes overcome with attachment for her and requests his young student to procure the queen as a remuneration (31-39). The dumfounded student goes to the palace, obtains the beloved queen from the king controlling his grief in order to fulfil the petitioner's request, and returns to the hermitage with her (40-56). The sage sees the shaken queen, repents his impropriety and sets out to return her to the king (57-66). Then Indra, in the form of a Brahmin whose lower half body has been devoured by a tiger, enters the city on a stretcher held by four deities in the guise of weeping sons and is placed before the king (67-73). The Brahmin asks the king to restore his maimed body through giving half of his own healthy body to him (74-86). Contrary to the

advice of his chief minister, trying to convince the king of foul play, Śrīsena is determined to fulfill the Brahmin's request (87-111). The king orders two men to cut his body in half and join the lower half to the Brahmin's body (112-124). Amazed at the king's sacrifice and regretful over his conduct, Indra praises the king, restores him with medicinal herbs and then manifests his own form (125-130). The sage returns the queen to the king and together with her, the king is enthroned in Jambūdvīpa (131-135). Indra returns to his abode (136). The king attains the state of non-becoming (137). Concluding verse (138).

Sanskrit: *AK*, no. 2 [ed. Das-Vidyābhūṣaṇa, I, 20-57; ed. Vaidya I, 12-21; trans. (Bengali) Das, pp. 7-15; synopsis Tucci, pp. 442-444].

Tibetan: *PSKS* [*AK*], no. 2, PTT 5655, vol. 128, 288.2.6-290.5.7 (*ge* 5a6-11b7); *Dpal gyi sde'i rtogs pa brjod pa* [*Śrīsenāvadāna*], PTT 1018, vol. 93, 269.4.4-277.2.4 (*ke* 33b4-52b4) [description Körös, p. 483].

Chapter 3: The Avadāna of Maṇicūḍa

Introductory verse (1). A meritorious king named Hemacūḍa and his virtuous queen live in the city Sāketa (2-14). In due time, their child having a natural jewel adorning his crown is born and named Maṇicūḍa (15-31). After Maṇicūḍa becomes king, he is approached by the sage Bhavabhūti and takes the divine young girl

accompanying the sage as his wife (32-52). In time she gives birth to Prince Padmacūḍa (53). As the king performs a sacrifice for Bhavabhūti, Indra, in the form of an emaciated evil spirit, rises up from the fire and asks for the flesh and blood of a freshly-killed being (54-63). The king cuts up his own body and gives its flesh and blood to Indra who after eating the flesh and drinking the blood, praises the king, restores him with divine medicinal herbs and returns to his abode (64-78). The king gives the family priest a royal elephant at the end of the sacrifice (79-82). A student of the sage Marīci approaches the king, asks him to give Queen Padmāvatī and the prince for his teacher's remuneration, takes them from the king restraining his grief, and departs for the hermitage (83-91). The Kuru king Duṣprasaha asks for the elephant previously given to the family priest and starts to wage war when the elephant is not procured (92-93). Maṇicūḍa, apprehensive of going to war for fear of the subjects' safety, is visited by four Pratyekabuddhas and leaves with them for the Himālaya mountains (94-112). Royal ministers visit Marīci's hermitage and take Prince Padmacūḍa to protect the kingdom and defeat Duṣprasaha (113-115). In order to allay calamities in the Kuru kingdom following the king's defeat, Duṣprasaha dispatches Brahmins to ask for Maṇicūḍa's crest jewel (116-124). Maṇicūḍa sees his queen pursued by hunters in the forest, frightens them away and leaves her at the hermitage (125-148). The king is met by Duṣprasaha's messengers, has his head cut

open to remove the jewel, and gives them the jewel which allays the kingdom's calamities (149-167). When the forest sages and queen see the king in such a state, Marīci asks if the king has any disturbance as a result of the courageous action (168-179). The king responds that there is none and avows to have his body restored to normal health if this statement is true (180-182). After being restored, the king resumes his royal position (183-189). The king attains the Sugata state (190). Concluding verse (191).

Sanskrit: *AK*, no. 3 [ed. Das-Vidyābhūṣaṇa, I, 60-121; ed. Vaidya I, 22-37; trans. De, *JTBTSI* I, pt. III (1893), pp. 27-39; trans. Das (Bengali), pp. 16-28; synopsis Tucci, pp. 444-446]; *Divyāvadānamālā*, no. 16 [cf. Mitra, p. 312]; *Kapīśāvadāna*, ch. 17 [text and study, Handurukande, "The Maṇicūḍa Study," pp. 285-273]; Saṅgharakṣita's *Maṇicūḍajātaka* [cf. Pensa, p. 47]; *Maṇicūḍāvadāna*[141] [ed. and trans. Handurukande,

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[141] This prose text is found as a separate text and as part of the *Divyāvadānamālā* [with different numbering]. Cf. Handurukande's discussion of manuscripts in *Maṇicūḍāvadāna, Being a Translation and Edition and Lokānanda, a Transliteration and Synopsis*, Sacred Books of the Buddhists, vol. XXIV (London: Luzac and Co., 1967), introd. pp. ix-x, de Jong in his review of Handurukande's work in *IIJ* XIII, no. 2 (1971), p. 141 and Hahn in his introd. to *Candragomins Lokānandanāṭaka, nach dem tibetischen Tanjur herausgegeben und übersetzt, ein Beitrag zur klassischen indischen Schauspieldichtung*, Asiatische Forschungen, Band 39 (Wiesbaden: Harrassowitz, 1974), p. 13.

Maṇicūḍāvadāna and Lokānanda, pp. 1-146; additional study, Handurukande, "The Maṇicūḍa Study," pp. 303-293; synopsis Mitra, pp. 157-158]; *Maṇiśailamāhātmya* or *Maṇiśailāvartana*, ch. 8 [text and study, Handurukande, "The Maṇicūḍa Study," pp. 293-285]; ; *MJM*, no. 49 [study and ed. Handurukande, *ibid.*, pp. 273-201; ed. Hahn, *Der grosse Legendenkranz*, pp. 617-696]; *Lalitavistara* [ed. Lefmann, p. 167]; *Svayambhūpurāṇa*, ch. 4[142] [study and synopsis, Poussin, pp. 297-319; text, Handurukande, *Maṇicūḍāvadāna and Lokānanda*, pp. 147-188].

Tibetan: *PSKS* [*AK*], no. 3, PTT 5655, vol. 128, 290.5.7-294.5.3 (*ge* 11b7-21b3); *'Jig rten kun tu dga' ba'i slos gar* [(Candragomin's) *Lokānandanāṭaka*] [PTT 5653][ed. and synopsis, Handurukande, *ibid.*, pp. 209-298; ed. and trans. (German) Hahn, *Candragomins Lokānandanāṭaka*, pp. 38-197; trans. (English) Hahn, *Joy for the World*].

Newari: *Maṇicūḍāvadānoddhṛta* [ed. and trans. Lienhard, pp. 15-103].

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[142] Mitra summarizes the *Svayambhūpurāṇa* in *The Sanskrit Buddhist Literature of Nepal*, pp. 245-255, but there is only a brief mention to Maṇicūḍa in ch. 4.

Chapter 4: The Avadāna of Māndhātṛ

Introductory verse (1). There is a virtuous king named Upoṣadha who on an occasion of destroying evil spirits in the forest, drinks water from a pot consecrated with mantras for the sacrifice of obtaining a son and becomes pregnant (2-12). The child, born by piercing through his father's head, is named Māndhātṛ (13-16). The virtuous prince becomes king after his father's death (17-24). Once in the forest, the king sees birds bereft of wings caused by the curse of angry sages (25-35). The distressed king expels the sages from his kingdom and they go to the side of the Golden Mountain (36-45). After putting the continents of Pūrvavideha, Godānīya and Uttarakuru under his control, the king amuses himself on the peaks of Meru (46-51). The expelled sages, angry as a result of the feces from the king's animals falling on their heads, issue a curse paralyzing his army (52-67). The king nullifies the curse and proceeds to Meru's summit where he defeats the heavenly ranks and is honored and praised by Indra (68-95). After residing in heaven for a long time, the king's mind is affected by turbidity, causing him to plot against Indra in vain, consequently falling down to earth (96-111). In previous lives Māndhātṛ worshipped the Buddha named Sarvavibhū and offered alms to the previous Buddha Vipaśyī, resulting in the great fortune enjoyed in his present life; however, as

some of the kidney-beans offered to Vipaśyī dropped on the ground, he fell from Indra's abode (112-118). Concluding verses (119-120). **Sanskrit:** *Abhidharmakośabhāṣya* [ed. Pradhan, pp. 119 and 429]; *AK*, no. 4 [ed. Das-Vidyābhūṣaṇa, I, 122-153; ed. Vaidya I, 38-45; trans. "The Story of King Māndhātā," *JTBTSI* II, pt. III (1894), pp. 15-20; trans. Das (Bengali), pp. 29-36; synopsis, Tucci, pp. 446-448]; *Divyāvadāna*, no. 17 [ed. Cowell-Neil, pp. 200-228; ed. Vaidya, pp. 125-141]; *Prasannapadā* [ed. Poussin in Nāgārjuna's *Mūlamadhyamakārikās*, p. 574]; *Buddhacarita*, 1.10; 10.31 and 11.13 [ed. and trans. Johnston, text pp. 1, 113, 116; trans. pp. 3, 145-46 and 151]; *Māndhātāvadāna* in Gilgit manuscripts[143] [ed. Matsumura, "Four Avadānas"]; "Māndhātāvadāna" in *MSV*, *Bhaiṣajyavastu* [ed. Matsumura, "Four Avadānas"]; *Mahākarmavibhaṅga* [ed. Lévi, p. 36]; *Mahāprajñāpāramitāśāstra*, ch. 17 [trans. Lamotte, *Le traité de la grande vertu de sagesse de Nāgārjuna*, II, 930-931]; *Mahāvastu* [ed. Senart I, 348; ed. Basak,

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143 Matsumura, "Four Avadānas," p. li, has listed the "Māndhātāvadāna" appearing in *Gilgit Buddhist Manuscripts* (Facsimile ed.), by Raghu Vira and Lokesh Chandra, Śata-Piṭaka Series, Indo-Asian Literatures, vol. X, pts. 1-5 (Delhi: International Academy of Indian Culture, 1959-1974), serial 13, folios 1432-1451 and the text appearing in *Gilgit Manuscripts*, vol. III, pt. 1, ed. Nalinaksha Dutt, The Kashmir Series of Texts and Studies, no. LXXI (E) (Srinagar-Kashmir: Government of Jammu and Kashmir, 1947), pp. 92-97, as separate versions of this story, the latter being identified with the *MSV*, *Baiṣajyavastu*.

I, 454; trans. Jones, I, 293]; *Laṅkāvatārasūtra*, ch. 3 [ed. Nanjio, p. 141; trans. Suzuki, p. 122]; *Satyasiddhiśāstra* 2.67 [ed. and trans. Sastri, text p. 169; trans. pp. 138-139]; Āryaśūra's *Subhāṣitaratnakaraṇḍakakathā*, verses 107 and 112 [ed. and trans. Zimmermann[144], text pp. 154-5; trans. pp. 160-1]; *Mbh* III [Āraṇyakaparvan], 126.1-126.43 [ed. Sukthankar, III, pp. 413-417]; *Rāmāyaṇa* VII [Uttarakāṇḍa], 59.1-59.23 [ed. Shah, VII, pp. 355-357].

Tibetan: *PSKS* [*AK*], no. 4, PTT 5655, vol. 128, 294.5.3-297.1.6 (*ge* 21b3-27a6); *Mdo mdzangs blun* [*DMN*] [PTT 1008], no. 45 [ed. Schmidt, *'Dzang blun*, pp. 369-377]; *'Dul ba gshi*, *Sman gyi gshi* [PTT 1030] [*MSV*, *Bhaiṣajyavastu*] [PTT 1030] [ed. Matsumura, "Four Avadānas"; trans. (German) Schiefner, "Indische Erzählungen," *MA* VIII, pp. 449-472; trans. (English) Schiefner-Ralston, *Tibetan Tales*, pp. 1-20; synopsis Panglung, pp. 35-36].

Chinese: T 26 *Tchong a han king* [*Madhyamāgama*], ch. 11, no. 60, pp. 494b9-496a14; T 39 *Ting cheng wang kou che king*, pp. 822b9-824a16; T 40 *Wen t'o kie wang king*, pp. 824a17-825a15; T 125 *Tseng yi a han king* [*Ekottarāgama*], ch. 8, no. 17.2, pp. 583b15-584c10; T 152 *Lieou tou tsi king* [*Ṣaṭpāramitāsaṃgraha* ?], ch. 4, no. 40, pp. 21c-22b [trans. Chavannes, *CCC*, I, pp. 137-142]; T 165 *Ting cheng wang yin yuan king* [*Māndhātāvadāna*], pp. 393a9-406b22; T

[144] This text also contains the Tibetan version.

202 *Hien yu king* [*DMN*], ch. 13, no. 64, pp. 439b25-440c15 [trans. Chavannes, *CCC*, IV, pp. 107-108]; T 212 *Tch'ou yao king* [*Dharmapada, Udānavarga*], ch. 4, no, 2, pp. 630a1-630a19; T 374 *Ta pan nie p'an king* [*Mahāparinirvāṇasūtra*#1], ch. 17, no. 7, pp. 437c27-439a18; T 375 *Ta pan nie p'an king* [*Mahāparinirvāṇasūtra*#2], ch. 11, no. 19, pp. 679b16-680c10; T 1448 *Ken pen chouo yi ts'ie yeou pou p'i nai ye yao che* [*MSV, Bhaiṣajyavastu*], ch. 11, p. 51c; ch. 12, p. 56b; T 1450 *Ken pen chouo yi ts'ie yeou pou p'i nai ye p'o seng che* [*MSV, Saṃghabheda*[*ka*]*vastu*], ch. 1, p. 100c ; T 1509 *Ta tche tou louen* [*Mahāprajñāparamitopadeśa*, (*Mahāprajñāpāramitāśāstra*)], ch. 8, p. 118a26; T 1545 *A p'i ta mo ta p'i p'o cha louen* [(*Abhidharma*)*mahāvibhāṣā*(*śāstra*)?], ch. 100, pp. 519c18-519c23, 818b18; T1562 *A p'i ta mo chouen tcheng li louen* [(*Abhidharma*)*nyāyānusāraśāstra*?] ch. 44, pp. 595a20-595a21; T 1645 *Tchang so tche louen*, ch. 1, p. 231a; T 1646 *Tch'eng che louen* [*Tattvasiddhiśāstra* ? *Satyasiddhiśāstra* ?], ch. 5, p. 277c; T 2121 *King liu yi siang*, ch. 24, no. 10, 134a21-134b22, 134b23-135a22; T 2128 *Yi ts'ie king yin yi*, ch. 70, 767c8.

Pāli: Jātaka no. 258 [ed. Fausbøll, II, 310-314; trans. Rouse, II, 216-218]; Buddhaghosa's *Sumaṅgala* [ed. W. Stede, pt. II, 481-482]; Buddhaghosa's *Papañca* [ed. Woods-Kosambi, pt. I, 225-226]; *Dhammapadaṭṭha* [*Commentary on the Dhammapada*, ed. Norman, III, 240]; *Therīgāthā*, v. 486 [ed. Oldenberg-Pischel, pp. 170-171];

Aṅguttaranikāya [ed. Morris, pt. II, 17]; *Milindapañho* [ed. Trenckner, pp. 115 and 291]
Mongolian: *Üliger-ün dalai* [*DMN*], *The Sutra of the Wise and the Foolish*, no. 46 [trans. Frye, pp. 223 - 227].
Iconography: Amarāvatī [Sarkar-Nainar, p. 27]; Nāgārjunakoṇḍā [Murthy, passim, plate XIII]; Java [Foucher, pp. 225-230].

Chapter 5: The Avadāna of Candraprabha

Introductory verse (1). In the city Bhadraśilā there is a virtuous king named Candraprabha who has two ministers named Mahīdhara and Mahācandra (2-21). Once, in a dream, the king and Mahācandra and other ministers see the king's destruction due to his dedication to charity (22-24). An unworthy Brahmin named Raudrākṣa, envious of the king's fame, sets out to ask for the king's head in order to destroy the king or his reputation for charity (25-36). The city's tutelary deity warns the king who then becomes eager to fulfil the petitioner's request (37-45). Raudrākṣa approaches the king and asks for his head (46-52). Against the advice of his two ministers, intent on giving him a head filled with gold and jewels, the king agrees to the request and begins to cut off his head (53-69). The king makes a holy resolve for the appearance of a reliquary monument in the park as a result of his action, then cuts off his

head (70-73). The subjects achieve final liberation due to the king's virtue (74). Concluding verse (75).

Sanskrit: *AK*, no. 5 [ed. Das-Vidyābhūṣaṇa, I, 154-175; ed. Vaidya I, 34-52; trans. (Bengali) Das, pp. 37-41; synopsis, Tucci, p. 448]; *Candraprabhāvadāna* in Gilgit manuscripts [ed. Matsumura, "Four Avadānas"]; *Divyāvadāna*, no. 22, [ed. Cowell-Neil, pp. 314-328; ed. Vaidya, pp. 195-203]; *Divyāvadānamālā*, no. 7 [synopsis Mitra, pp. 308-309]; Jñānayaśas' *JKS*, no. 15 [ed. and trans. S. Bailey, p. 24]; *MMPŚ*, ch. 2 [trans. Lamotte, *Le traité de la grande vertu de sagesse de Nāgārjuna*, I, 143-144]; *MJM*, no. 48 [ed. Hahn, *Der grosse Legendenkranz*, pp. 591-616; synopsis Hahn, introd. to *Der grosse Legendenkranz*, pp. 61-62]; *Rāṣṭrapālaparipṛcchā* [ed. Finot, p. 23; ed. Vaidya in *Mahāyānasūtrasaṃgraha*, pt. I, p. 134; trans. Ensink, *The Question of Rāṣṭrapāla*, p. 23]; *Lalitavistara*, no. 13 [ed. S. Lefmann, p. 167]; - *Avadānasārasamuccaya*, no. 8; *Bodhisattvajātakāvadānamālā*, no. 3; *HJM*, no. 5; and *JAS*, no. 46 [cf. Hahn, "Haribhaṭṭa and Gopadatta," p. 6].

Tibetan: *PSKS* [*AK*], no. 5, PTT 5655, vol. 128, 297.1.6-298.4.1 (*ge* 27a6-31a1); *Mdo mdzangs blun* [*DMN*], no. 22 [ed. Schmidt, *'Dzang blun*, pp. 174-183]; *Zla 'od kyi rtogs pa brjod pa*[145] [PTT 1017] [ed. Matsumura, "Four Avadānas"; description Körös, pp. 482-483].

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[145] Suzuki notes that this corresponds to *Divyāvadāna* XXII in the index to vol. 40 of the PTT, p. 5.

Chinese: T 152 *Lieou tou tsi king* [*Ṣaṭpāramitāsaṃgraha* ?], ch. 1, no. 5, pp. 2b-2c [trans. Chavannes, *CCC*, I, 17-19]; T 153 *P'ou sa pen yuan king* [*Bodhisattvāvadāna* ?], ch. 2, no. 5, pp. 62c19-64c18; T 156 *Ta fang pien fo pao ngen king*, ch. 5, no. 7, pp. 149b18-150b29; T 166 *Yue kouang p'ou sa king* [*Candraprabhabodhisattva(caryā)avadāna*][146], vol. III, pp. 406b23-408b1; T 190 *Fo pen hing tsi king* [*Abhiniṣkramaṇasūtra?*], ch. 14, no. 15, p. 3.718b; T 202 *Hien yu king* [*DMN*], ch. 6, no. 31, pp. 387b3-390b12; T 310 [18] *Hou kouo p'ou sa houei* [*Rāṣṭrapālaparipṛcchā*#1], pp. 462a3-462a3?; T321 *Hou kouo tsouen tchö so wen ta tch'eng king* [*Rāṣṭrapālaparipṛcchā*#2], 5b27-5b29; T 1545 *A p'i ta mo ta p'i p'o cha louen* [*(Abhidharma)mahāvibhāṣā(śāstra)* ?], ch. 114, p. 593a26; T 2121 *King liu yi siang*, ch. 25, no. 3, pp. 137a4-137c4.

Khotanese: Jñānayaśas' *JKS*, no. 15 [ed. H.W. Bailey, *Khotanese Texts I*, p. 205; ed. and trans. Dresden, pp. 429-430].

Mongolian: *Üliger-ün dalai* [*DMN*], *The Sutra of the Wise and the Foolish*, no. 23 [trans. Frye, pp. 105-114].

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146 Lamotte, *Le traité de la grande vertu de sagesse de Nāgārjuna* (*Mahāprajñāpāramitāśāstra*) [*MPPŚ*], Bibliothèque du Muséon, vol. 18, t. 1 (1949; réimpr. Louvain: Institut Orientaliste, Bibliothèque de l'Université, 1966), p. 144, f.n. 1, notes that this text corresponds to the same story in the *Divyāvadāna*.

Iconography: The *stūpa* of the Bodhisattva giving away his head in Takṣaśilā which Cunningham, *Ancient Geography of India*, pp. 108-109, identifies in the upper Punjāb, was visited by Fa hien, T 2085 *Kao seng fa hien tchouan*, pp. 858b7-858b8 [trans. Legge, *Record of Buddhistic Kingdoms*, p. 32]; and Hiuan tsang, T 2087 *Ta t'ang si yu ki*, ch. 3, pp. 884c21-884c23 [trans. Beal, *Buddhist Records*, I, 138 and Watters, *On Yuan Chwang's Travels*, I, 244].

General Abbreviations

°	degree sign used to indicate that only a part of a word - the first, last or middle part - is noted
*	asterisk used to indicate some doubt as to the validity of the reading
A	The Fifth Dalai Lama's bilingual blockprint ed. of the *AK*
B	Das-Vidyābhūṣaṇa's ed. of the *AK*
C	Vaidya's ed. of the *AK*
cf. T	compare with the Tibetan trans.
D	bilingual Derge Tripiṭaka ed. of the *AK*
em.	emendation
m.c.	*metri causa*
s.a.	suggested alteration [nomenclature taken from Das-Vidyābhūṣaṇa's ed. of the *AK*]
sc. er.	scribal error
s.e.	suggested emendation

[1],1-बोधिसत्त्वावदानकल्पलता ।
नमः सर्वज्ञाय ।

[१. प्रभासावदानम्]-1

चित्तं यस्य स्फटिकविमलं नैव गृह्णाति रागं
कारुण्यार्द्रे2 मनसि निखिलाः शोषिता येन दोषाः ।
अक्रोधेन स्वयमभिहतो3 येन संसारशत्रुः
सर्वज्ञो4 ऽसौ भवतु भवतां5 श्रेयसे निश्चलाय ॥ १ ॥

[2]सच्छायः स्थिरधर्ममूलवलयः पुण्यालवालस्थितिर्6
7-धीविद्याकरुणाम्भसा हि-7 विलसद्विस्तीर्णशाखान्वितः8।
संतोषोज्ज्वलपल्लवः शुचियशःपुष्पः सदासत्फलः
सर्वाशापरिपूरको9 विजयते श्रीबुद्धकल्पद्रुमः[3] ॥ २ ॥

[4]जायते जगदुद्धर्तुं10 संसारमकराकरात् ।
मतिर्महानुभावानामत्रानुश्रूयते11 [5]यथा ॥ ३ ॥

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1 A and D start बोधिसत्त्वावदानकल्पलता । नमः सर्वज्ञाय । B starts बोधिसत्त्वावदानकल्पलता । प्रभासावदानम् । नमः सर्वज्ञाय । C starts क्षेमेन्द्रविरचिता बोधिसत्त्वावदानकल्पलता । नमः सर्वज्ञाय । १ प्रभासावदानम् । 2 With B, °यद्रे AD. 3 °हतौ D. 4 With B, °वाज्ञो AD. 5 With B, °वता AD. 6 With B, °स्थिति AD. 7 With em. B, °णाम्भपादि AD. 8 With B, °शख° AD. 9 With B, °शपरि° AD. 10 With B, °धर्तु AD. 11 °श्रुय° D.

[1] A(1b); B(3); C(7); D(1b). [2] D(2a). [3] श्री° A(2a). [4] B(5). [5] D(2b).

अस्ति प्रभावती नाम हेमहर्म्यगृहैर्वृता ।
पुरि:[12] प्रभावतीव द्यौर्विमानैः पुण्यकर्मणाम् ॥ ४ ॥

विद्याधरवती सिद्धगन्धर्वगणसेविता[13] ।
गां श्रिता शक्रनगरी सुकृतेन सतामिव ॥ ५ ॥

सेविता सततं सत्यव्रतदानदयामयैः[14] ।
राजधानीव धर्मस्य पुण्यावसथशालिनी[6],[15] ॥ ६ ॥

अभूद्भूतिलकस्तस्यां प्रभासो नाम [7]भूपतिः ।
सप्रभा सादरैर्यस्य[16] कीर्तिरभ्यर्च्यते[17] सुरैः ॥ ७ ॥

गुणसौरभसंभाराः सर्वाशाहरिणीदृशाम्[18] ।
यद्यशःपुष्पमञ्जर्यो याताः कर्णवतंसताम्[19] ॥ ८ ॥

उपायज्ञस्य यस्याज्ञां[20] सुवर्णकुसुमोज्ज्वलाम्[21] ।
मालामिव महीपाला[22] मौलिचक्रेषु[23] चक्रिरे ॥ ९ ॥

तं कदाचित्सभासीनमभ्येत्य[24] भुवनेश्वरम्[25] ।
उवाच क्षितिविन्यस्तजानुर्नागवनाधिपः ॥ १० ॥

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12 With B, पुरि AD, पुरी C. 13 °सेवता A. 14 With B, °तदन° AD. 15 With em. B, °यविस° AD. Editor notes पुण्यविशथ° as the original text reading in B. 16 With B, °दरेर्° AD. 17 With B, °भ्यर्चत AD. 18 सर्व्वसां हरि° em. B. Editor notes सर्व्वाणां as the original text reading in B. दृशाम् with B, °दृशं AD. 19 °पतंस° D. 20 With B, °ज्ञा AD. 21 °वणकु° C. 22 °वाला D. 23 With s.a. B and em. C, मौली° ABD. 24 With B, °सभासांन° AD, °समासीन° C. 25 With B, भावने° A, भूवने° D.

[6] पुण्या° D(3a). [7] A(2b).

[8]देव दिव्यद्युतिर्दन्ती गृहीतो[26] ऽस्माभिरद्भुतः ।
त्वत्कीर्तिश्रवणाद्भूमिमैरावण इवागतः[27] ॥ ११ ॥

द्वारि स्थितो[28] ऽसौ द्विरदस्त्रिदशार्हः[29] प्रदृश्यताम् ।
भृत्यानां[30] प्रभुना[31] [9]दृष्टः सफलो हि परिश्रमः ॥ १२ ॥

[10]एतदाकर्ण्य नृपतिर्निर्गत्यामात्यसंमतः[32] ।
ददर्श द्विरदं[33] द्वारि कैलासमिव[34] जङ्गमम् ॥ १३ ॥

उद्दामसौरभाहूतैर्भ्रमरैर्गण्डडिण्डिमैः[35] ।
शृङ्गाराभरणोदारं[36] वसन्तमिव सेवितम् ॥ १४ ॥

दन्तपर्यन्तविश्रान्तकरं मीलितलोचनम्[37] ।
स्मरन्तं[38] विन्ध्यकदलीशल्लकीकाननश्रियः[39] ॥ १५ ॥

अगस्त्यशासनाद्यातं[40] भुवि कुञ्जरराजताम् ।
स्फुरत्सप्तच्छदामोदं[41] विन्ध्याचलमिवोन्नतम्[42] । १६ ॥

तं विलोक्य क्षितिपतिर्दन्तस्तम्भविभूषितम् ।
लक्ष्मीविलासभवनं[11] विस्मयादित्यचिन्तयत्[43] ॥ १७ ॥

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26 With B, गृहि° AD. 27 With em. B, °मितः AD. 28 With B, °तौ AD. 29 With B, cf. T, °शार्द्ध AD. 30 With B, भृत्या° AD. 31 With B, °भुन AD. 32 With B, °गत्यमा° AD. 33 With B, °रद AD. 34 With s.a. B and em. C, °लाश° ABD. 35 With B, °भ्रमरेर्गण्डदि° AD. 36 With B, °गारभा° AD. 37 With s.a. B and em. C, मिलि° ABD. 38 With B, °रन्त AD. 39 °सल्ल° C. 40 With B, °याशासनाद्यातं AD. 41 With B, स्फुर्जत्° AD. 42 With B, °यचल° AD. 43 With B, °चीतयत AD.

[8] B(7); C(8). [9] A(3a). [10] D(3b). [11] °सभ° A(3b).

अहो नवनवोत्कर्षा निर्माणाश्चर्यशालिनाम् ।
कर्मणामनवच्छिन्ना 44-संसारे सर्गसंततिः-44 ॥ १८ ॥

[12]अमन्थेन[13] सुधाम्भोधेरनायासेन वासुकेः45 ।
अनाकर्षेण शैलस्य केनायं जनितो गजः ॥ १९ ॥

अथ हस्तिमहामात्रं46 संयातं नाम भूपतिः ।
आदिदेशार्चितादेशं गजो ऽयं दम्यतामिति ॥ २० ॥

तदादिश्य महीपाले याते ऽन्तःपुरमन्दिरम्47 ।
नागं जग्राह संयातः सर्वशिक्षाभरक्षमम् ॥ २१ ॥

स सच्छिष्य इव प्राज्ञः प्राग्जन्माभ्यासयन्त्रितः ।
48-नीतस्तेन प्रयत्नेन-48 सर्वशिक्षाविनीतताम्[14],49 ॥ २२ ॥

50-बहुदानो निरुद्वेगः-50 51-शक्त्युत्साहयुतः क्षमी-51 ।
रिपुप्रघातसुगतिः52 स राज्ञस्तुल्यतां ययौ ॥ २३ ॥

दम्यक्रियासमुत्तीर्णं53 ततस्तं कुञ्जरेश्वरम् ।
नरेश्वराय संयातः कृतकृत्यो न्यवेदयत्54 ॥ २४ ॥

[15]दृष्ट्वा तमङ्कुशायत्तं निर्विकारबलोदयम् ।
उत्साहशिखरारूढं मेने राजा जयश्रियम् ॥ २५ ॥

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44 Em., m.c., cf. T, संसारसर्ग° ABD. 45 °सुकैः D. 46 With B, °मातं AD. 47 With B, न्तपुरं म° AD. 48 °तेनाप्र° s.em. with B, cf. T. 49 With B, °शिक्षवि° AD. 50 वेगः with B, °वेग AD. °दाननिरुद्वेगः B. 51 With C, °युतक्षमी ABD. 52 With em. B, °प्रघति° AD. 53 With B, °मुत्ति° AD. 54 With B, °तयत AD.

[12] B(9). [13] °मन्थे° D(4a). [14] °क्षावि° A(4a). [15] D(4b).

[16]स[55] [56]-संजातप्रहर्षो ऽथ-[56] दाक्ष्यशिक्षादिदृक्षया[57] ।
तमारुरोह सोत्साहः[58] सहस्रांशुरिवोदयम् ॥ २६ ॥

[17]संयातो[59] ऽथ गजेन्द्रस्य मन्त्रीव वशवर्तिनः ।
सर्वमण्डलसंचारचातुर्यं समदर्शयत् ॥ २७ ॥

गजप्रेक्षाप्रसङ्गेन मृगयाकेलिलालसः ।
राजा निजोत्साहमिव व्यगाहत वनं महत् ॥ २८ ॥

स ययौ रत्नकेयूरकिरणैर्दूरसर्पिभिः[18],[60] ।
शल्लकीपल्लववरैर्दिग्नागानाह्वयन्निव[61] ॥ २९ ॥

व्रजन्तं[62] ददृशुस्तं[63] वने वनदेवताः[64] ।
प्रहर्षविस्मयाकीर्णकर्णपूरीकृतेक्षणाः[65] ॥ ३० ॥

शबरीकबरीपाशपुष्पसौरभनिर्भराः[19],[66] ।
वैन्ध्या[67] वसुंधराधीशं[68] मरुतस्तं सिषेविरे ॥ ३१ ॥

अथ विन्ध्योपकण्ठेषु स्वच्छन्दसुखशाखिषु ।
स्मृत्वा विलासवृत्तान्तं गजः[69] सोत्कण्ठतां ययौ ॥ ३२ ॥

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55 म A. 56 Em., cf. T, °हर्षो थं AD, °हर्षात्थ B. 57 दाक्ष्य with s.a. B and em. C, दाक्ष° ABD. शिक्षादि with B, °शिक्षदि° AD. 58 With B, °सहः AD. 59 With B, °यतो AD. 60 °विभिः D. 61 सल्ल° C. दिग्नागा with B, °दिग्नगा° AD. 62 With em. B °जन्ति AD. The text reading has two syllables missing. B emends to जन्तं तत्र. 63 With em. B, cf. T, दद्रश्यास्तं AD. Editor notes दद्रश्यस्तम् as the original text reading in B. 64 With em. B, °वता AD. 65 °पिस्मया° D. 66 With B, °पाशिपु° AD. 67 With s.a. B and em. C, विनध्या AD, विन्ध्या B. 68 With B, वसुनधारापिशं AD. 69 With B, गज AD.

[16] C(9). [17] B(11). [18] °णैर्दूर° A(4b). [19] °कब° D(5a).

करिण्याः प्रेमबद्धाया गन्धमाघ्राय[70] स द्विपः ।
नीतिं नृप इवोत्सिक्तस्तत्याजाङ्कुशयन्त्रणाम् ॥ ३३ ॥

सवेगं[71] धावतस्तस्य रागाकृष्टस्य दन्तिनः[72] ।
विमूढस्येव[73] संसारे नाभवद्विरतिः[74] क्वचित्[75] ॥ ३४ ॥

[20]दृष्ट्वा प्रभञ्जनजवं[76] कुञ्जरं राजकुञ्जरः[77] ।
व्रजन्तं जातसंदेहः संयातमिदमब्रवीत्[21] ॥ ३५ ॥

अहो बतायं भवता [78-]विनयं ग्राहितो[-78] गजः ।
दृष्टः प्रयातो[79] वैमुख्यं गुरोरस्याङ्कुशस्य[80] यः ॥ ३६ ॥

भ्रमतीव[22] दिशां चक्रमनुयान्तीव[81] पादपाः ।
पादन्यासभरेणास्य क्षीवेवाघूर्णते[82] क्षितिः ॥ ३७ ॥

अस्मिन् देव[83] इवाकाले प्रयाते प्रतिकूलताम् ।
सर्वाः पुरुषकारस्य निष्फला यत्नवृत्तयः ॥ ३८ ॥

वचः[84] श्रुत्वेति संयातः प्रभोरायातसाध्वसः[85] ।
शिक्षापवादवैलक्ष्यादुवाच[86] रचिताञ्जलिः ॥ ३९ ॥

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70 With B, cf. T, °मघय AD. 71 With B, cf. T, °वेश AD. 72 दण्डिनः C. 73 पिमू° D. 74 With B, °भवेद्वरतिः AD. 75 With B, कचित AD. 76 With B, °जव AD. 77 With B, °जाकु° AD. 78 With s.a. B and em. C, °नयग्रा° ABD. 79 With B, °यतो AD. 80 With B, °यंकु° AD. 81 With B, °यन्ती° AD. 82 Em., cf. T, क्षीवेणाघू° ABD. 83 दैव s.em. 84 With B, वच AD. 85 With em. B, cf. T, °रायतसाघपः AD. Editor notes °रायतसाध्वसः as the original text reading in B. 86 पवाद with B, °पदवाद° AD. वैलक्ष्या with s.a. B and em. C, °वैलज्या° AD, °वैलज्जा° B.

[20] B(13). [21] संया° A(5a). [22] भ्र° D(5b).

देव सर्वक्रियायत्तः कुञ्जरो ऽयं मया कृतः ।
करिणीगन्धमाघ्राय[87] यातः किं त्वद्य विक्रियाम् ॥ ४० ॥

[23]नोपदेशं न नियमं[88] न दाक्षिण्यं न साधुताम् ।
स्मरन्ति जन्तवः कामं कामस्य वशमागताः ॥ ४१ ॥

केन स्रोतोरसोत्सिक्ता[89] [24]विषयाभिमुखी[90] मतिः ।
अदभ्रश्वभ्रविभ्रष्टशैलकुल्येव[91] वार्यते ॥ ४२ ॥

[25]शरीरश्रमशिक्षायां[26],[92] दमकाः[93] कुशला वयम् ।
मनोनियमशिक्षायां[94] मुनयो ऽपि[95] न पण्डिताः ॥ ४३ ॥

रागादगणितायासः स्खलिताखिलसंयमः[96] ।
एष धावत्यमार्गेण मूर्खः[97] खल इव द्विपः ॥ ४४ ॥

वृक्षशाखां[98] समालम्ब्य[99] त्यजेमं[100] पृथिवीपते[101] ।
व्यसनी[102] पतितः[103] सत्यं पातयत्येव दुर्जनः ॥ ४५ ॥

संयातस्य वचः[104] श्रुत्वा तत्कालसदृशं नृपः ।
तेनैव सहितः[105] शाखामाललम्बे महातरोः ॥ ४६ ॥

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87 With B, करणी° AD. 88 With B, °यमि AD. 89 Em., स्रीतिरसो° AD, रतिरसो° B. 90 With B, षया° AD. 91 °कूल्ये° B. 92 With B, °शिक्षयी AD. 93 With B, दनकाः AD. 94 With B, °क्षयां AD. 95 वि D. 96 °तालील° B. °ताखिल° s.a. B and em. C. 97 With B, मूर्ख AD. 98 With B, °साखां AD. 99 With B, cf. T, समवमालम्ब्य A, समपमालम्ब्य D. 100 With B, °जेनं AD. 101 With B, m.c., पृथ्वीपतेः AD. 102 With B, °सनि AD. 103 With B, °तित AD. 104 With B, वचिः AD. 105 With B, °हित AD.

[23] C(10). [24] A(5b). [25] B(15). [26] °रश्र° D(6a).

अवतीर्य तरोरश्वमारुह्य नृपतौ गते ।
प्राप्यालिलिङ्ग[106] करिणीं[107] विगाह्य गहनं गजः ॥ ४७ ॥

ततः शान्तस्मरो[108] हस्ती दिनैरभ्येत्य[109] सप्तभिः[110] ।
स्वयमालानसंसक्तस्तस्थौ[111] [27]कबललाषुकः[112] ॥ ४८ ॥

शिक्षासंयमयन्त्रितं[28],[113] तं दृष्ट्वा स्वयमागतम्[114] ।
संयातः[115] कौशलोत्कर्षहर्षाद्राज्ञे[116] न्यवेदयत् ॥ ४९ ॥

रागवागुरयाकृष्टः[117] प्रययौ यः स्मरातुरः[118] ।
शिक्षायामविसंवादी सो ऽयं प्राप्तः स्वयं गजः ॥ ५० ॥

[29],[119]-स संकेतयन्त्रितो-[119] वश्यो[120] रसज्ञः शल्लकीभुवाम्[121] ।
संतप्तलोहकवलं गृह्णाति[122] विनये स्थितः ॥ ५१ ॥

एष कामरसाकृष्टः कष्टां[123] विकृतिमाययौ ।
पुनः प्रकृतिमापन्नः[124] प्रशान्तमदनज्वरः ॥ ५२ ॥

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106 With B, प्रास्या° AD. 107 With B, °णी AD. 108 With B, °स्मर AD. 109 With B, °रभ्ये AD. 110 D inserts क्ष्मं after सप्तभिः. 111 संसक्तस् em., cf. T, °सिवक्तस्° AD, °संबद्धस्° em. B. Editor notes °सिलक्तस्° as the original text reading in B. तस्थौ with em. B, °तस्थो AD.
112 Em., cf. T which suggests. *कबलाभिलाषः (metrically and grammatically unsatisfactory), कचललावः A, भुक्त्वा यथासुखम् em. B, कचललापः D. Editor notes कचललापः as the original text reading in B. 113 With B, °यन्त्रितः AD. 114 With B, cf. T, स्वययायतं A, स्वयमायतं D. 115 With B, °यात AD. 116 With B, °कर्षहर्षादराजे A, °कर्षाहर्षादराजे D. 117 With B, °गवगु° A, °गपगु° D. 118 With B, cf. T, °रात्तरः AD. 119 *Pāda* a has one syllable extra. संकेत° s.em. with B, m.c., cf. T. त्रितो with B, °त्रितं AD. 120 With B, वश्य AD. 121 With B, सल्ल° ACD. 122 With B, °णति AD. 123 With B, °टा AD. 124 °वन्नः D.

[27] A(6a). [28] °संय° D(6b). [29] B(17).

शक्या दमयितुं देव सिंहव्याघ्रगजादयः ।
न तु रागासवक्षीवविषयाभिमुखं[125] मनः ॥ ५३ ॥

एतदाकर्ण्य भूपालस्तत्तथेति विचिन्तयन् ।
उवाच सत्यमुचितं संयात कथितं [30]त्वया ॥ ५४ ॥

[31]अप्यस्ति[32] कश्चिल्लोके ऽस्मिन् येन चित्तमदद्विपः ।
नीतः प्रशमशीलेन संयमालीनताम्[126] ॥ ५५ ॥

इत्युक्ते देवताविष्टः संयातस्तमभाषत[127] ।
देव सन्ति जगत्क्लेशनिःशेषोन्मूलनोद्यताः[128] ॥ ५६ ॥

विवेककलिता[129] लोके वैराग्यजनिताग्रहाः[130] ।
शमसंतोषविशदा[131] बुद्धा[132] एव प्रबोधिनः ॥ ५७ ॥

इति बुद्धाभिधां[133] श्रुत्वा सम्यक्संबोधिचेतसः ।
राज्ञः[134] प्राग्जन्मजाभ्यासात्प्रणिधानमजायत[135] ॥ ५८ ॥

[33]विनिमज्जज्जगदिदं संसारे मकराकरे ।
संतारयेयं संबोधिमुक्तः कुशलसेतुना[136] ॥ ५९ ॥

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125 With em. B, °क्षविवि° A, °क्षविपि° D. 126 लीन with B, °लिन° AD. *Pāda* d has two syllables missing. संयमालानलीनतान् s.em. with B, m.c., cf. T. 127 With B, °षतः AD. 128 With B, °निशेषोन्मूल° A, °निशेषोन्म्वुल° D. 129 Em., cf. T, °ककालता AD, °कालोकिता B. 130 With B, cf. T, °राग्यलिताग्र° AD. 131 With s.a. B and em. C, °षदा ABD. 132 With B, बुद्ध AD. 133 पुद्धा° D. 134 With B, राज्ञाः AD. 135 °जम्मजा° D. °सप्रणिधा° B. 136 With B, कुलशल° AD.

[30] A(6b). [31] C(11). [32] अ° D(7a). [33] B(19).

अथोचुर्देवता[137] व्योम्नस्तं शुद्धावासकायिकाः ।
सम्यक्संबोधिसंबुद्धो[34] भविष्यसि महीपते[138] ॥ ६० ॥

इति तद्वचनं[139] श्रुत्वा राजा [35]विरजसां[140] वरः[141] ।
जातिस्मरो दिव्यचक्षुः[142] प्रययौ बोधिसत्त्वताम्[143] ॥ ६१ ॥

अथ स विपुलसत्त्वस्तत्त्वनिक्षिप्तचक्षुर्
भवजलनिधिमज्जत्सर्वभूतानुकम्पी ।
अभवदभिनवोद्यत्संविदुत्साहयोगात्[144]
कलितकुशलसेतुः[145] सत्त्वसंतारणाय ॥ ६२ ॥

इति क्षेमेन्द्रविरचितायां बोधिसत्त्वावदानकल्पलतायां प्रभासावदानं[146] [147]-पल्लवः प्रथमः-[147] समाप्तः ॥

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137 With B, सथोचुर्देवत AD. 138 महामते B. 139 With B, तद्वचन A, तद्पचन D. 140 With B, °सं AD. 141 With B, रव: AD. 142 °चक्षः A. 143 With B, °ता AD. 144 अभवदबि्‌ञन° D. 145 दलित° C. सेतुः with B, °सेतू AD. 146 °वरानं D. 147 नाम प्रथमः पल्लवः B.

[34] °बोधि° D(7b). [35] A(7a).

[1][२. श्रीसेनावदानम्][1]

ते जयन्ति जगत्यस्मिन् पुण्यचन्दनपादपाः ।
छेदनिर्घर्षदाहे ऽपि ये परार्थेषु निर्व्यथाः ॥ १ ॥

गणनीया[2] गुणगणैरस्त्यरिष्टाभिधा[3] पुरिः[4] ।
[2]स्पर्धया शक्रनगरी यस्या [5]-सा न गरीयसी-[5] ॥ २ ॥

तस्यां बभूव भूपालः[6] श्रीसेन इति विश्रुतः[3] ।
समग्रगुणरत्नानां रत्नाकर इवाकरः ॥ ३ ॥

परोपकारसक्तस्य[7] बभुर्यस्य[8] प्रभावतः ।
अनुरक्ता दिशः सर्वाः सूर्यस्येव[9] प्रभावतः ॥ ४ ॥

यशोभिः[10] शोभितं येन घनदानसुगन्धिभिः[11] ।
गजैश्च भूतिधवलैर्जगत्कल्पद्रुमैरिव ॥ ५ ॥

कलालयो ऽपि सरलः[12] सरलो[13] ऽपि महामतिः ।
बभूव[14] प्रजापुण्यैर्मतिमानप्यवञ्चकः[15] ॥ ६ ॥

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1 B starts द्वितीयः पल्लवः । श्रीसेनावदानम् । C starts २ श्रीसेनावदानम् । 2 With B, °नीय AD. 3 With B, °गनैर° AD. 4 पुरी C. 5 Sc. er., न सा न गरीयसी AD, न स्याद्गरीयसी B. 6 With B, °पाल AD. 7 °शक्त° B. 8 Em., cf. T, चतुर्यस्य AD, चतुरस्य em. B. 9 With B, °यव AD. 10 भीः D. 11 धन° C. 12 With C, शरलः ABD. 13 With C, शरलो ABD. 14 बभूव with B which reads स बभूव. The text reading has one syllable missing. यो बभूव s.em. with s.a. B and em. C, cf. T. 15 With B, °ममतिमा° AD.

[1] B(21); C(12). [2] D(8a). [3] विश्रु° A(7b).

[4]यावत्तपति तिग्मांशुर्यावद्वहति मारुत:[16] ।
तावदाज्ञा[17] च कीर्तिश्च यस्याप्रतिहताभवत् ॥ ७ ॥

शमव्यायामविदुषां[18] षड्गुणज्ञानचक्षुषाम्[5],[19] ।
यं द्वादशसहस्राणि मन्त्रिणां[20] पर्युपासते[21] ॥ ८ ॥

तस्मिन् धर्मपुरे[22] राज्ञि बभूव सुकृती जन: ।
भर्तृतुल्या भवन्त्येव[6] गुणै: स्त्रिय इव प्रजा: ॥ ९ ॥

तस्य पुण्याधिवासेन[23] जनास्त्रिदिवगामिन: ।
विमानै: शक्रनगरीं[24] नि:संचारां[25] प्रचक्रिरे ॥ १० ॥

दृष्ट्वा[26] मनुजलोकेन सुरलोकसमावृतिम्[27] ।
जातवैर: क्षितिपतौ शतक्रतुरचिन्तयत्[28] ॥ ११ ॥

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16 With B, मरु° AD. 17 With B, तव° AD. 18 With C, सम° ABD. 19 With B, °षं AD.
20 With B, °त्रीणां AD. 21 With B, प्रर्यु° AD. 22 °परे s.a. B and em. C. 23 With em. B, °पुण्यापि° AD. 24 With B, °गरी AD. 25 Em., °री: ABD. 26 With B, दृष्टा AD. 27 With B, °वृतृ A, वृत्ति D. 28 With B, °चिन्त्र° AD.

[4] B(23). [5] °ज्ञा° D(8b). [6] °ये° A(8a).

[29]-[अत्यर्थं दीयते दानमहो श्रीसेनभूभुजा ।
तेन कल्याणशीलेन प्रजाश्चात्मसमाः कृताः]-[29] ॥ १२ ॥

[7],[30]-[तस्याखण्डितचित्तस्य दानसत्त्वबलीयसः]-[30] ।
कर्तव्या धैर्यजिज्ञासा मया मायाविधायिना[31] ॥ १३ ॥

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29 Tentative reconstruction in Anuṣṭubh on the basis of T. The original Sanskrit verse was lost. AD remark, cf. also B, p. 22: *kye*[1] *ma sa spyod dpal gyi sdes sogs kyi shlo*[2] *ka gcig po 'di'i*[3] *rgya skad ma dpe tshor chad pa dbang po rdo rje'i sdeb sbyor du*[4] *za hor gyi bandes bsgrigs*[5] *pa slar rgya dpe rnyed na dpyad*[6]. 1 *kya* A. 2 *sho lo* AB. 3 *'di 'i* B. 4 *ru* B. 5 *bsgregs* AB. 6 *'byar* B. [The Buddhist monk of Za-hor arranged this one verse, *kye ma sa spyod dpal gyi sdes*, etc., missing in the original Sanskrit manuscripts, in Indravajrā meter. If a Sanskrit manuscript is obtained later, compare (them).] B remarks: "The Bande (Buddhist Pandit) seems to have translated the Tibetan version of the śloka word for word into Sanskrit. Reversing the order of that version we have: Sde dpal-gyi Sa-spyod kyema, &c., the Sanskrit equivalent of which, word for word is - सेनेन लक्ष्मी वसुधेषु चारस्याश्चर्य्य &c." The verse, supposedly recomposed by the Buddhist pandit of Za-hor, is corrupt. It reads in AD: सेनेन मक्ष्मी[1] वसुधेषु चारस्याश्चार्यकार्ताव्य[2] च दत्तनित्यम् । कल्यण्यशीलेन[3] च सर्वचेत न्यप्रव्युहासामन अस्मकश्च ॥ 1 ष् in °क्ष° illegible in A. 2 च in चार° illegible in A. 3 ए in °लेन illegible in A. B has emended this verse to: सेनेन लक्ष्मी वसुधेषु चारस्याश्चर्य्यकर्त्तव्य च दत्तनित्यम् । कल्याणशीलेन च सर्व्वचेतन्यप्रव्यहासामन अस्मकाश्च ॥ 30 Tentative reconstruction in Anuṣṭubh on the basis of T. The original Sanskrit line was lost. AD remark, cf. also B, p. 24: *spyin pa'i snying stobs mthu ldan zhing zhes*[1] *pa'i tshig rkang gcig po 'di'i skad dod mi 'dug pa rkang pa gzhan rnams dang mthun par kha*[2] *sgo yang*[3] *ma'i sdeb sbyor*[4] *ru*[5] *'dar los bkod brgya*[6] *dpe rnyed na dpyad*[7]. 1 *shes* B. 2 *la* B. 3 *yangs* D. 4 *b* and *by* illegible in A. *spor* B. 5 *ngu* D. 6 *pa rgya* B. 7 *'byar* B. [The (Sanskrit) original of this one *pāda*, "*spyin pa'i snying stobs mthu ldan zhing*," does not exist. 'Dar-lo composed (this) in Anuṣṭubh meter in conformity with the other *pādas*. If a Sanskrit manuscript is found, compare (them).] The line supposedly composed by 'Darlo is corrupt. It reads in AD: तस्याः खण्डीतचेतासः दद्धृद्वल्तनुभावावां[1] । 1 दद्धृद्वल्यानुभापापां D. B reads: तस्याखण्डितचेतसः दद्धिद्वल्यानुभावपाम् । 31 With B, cf. T, °भिधायिनां AD.

[7] B(25).

[8]इति संचिन्त्य[32] सुचिरं स्वल्पैरनुगत:[33] सुरै:[9] ।
रूपं शक्र: परावर्त्य[34] मर्त्यलोकमवातरत्[35] ॥ १४ ॥

अत्रान्तरे[36] प्रजाकार्यपर्यालोचनतत्पर: ।
राज्यरक्षागुरुर्मन्त्री[37] नृपमूचे[38] महामति: ॥ १५ ॥

[10]राजन् विरजसा राज्यराजमानेन निर्जित: ।
निर्व्याजदानैर्भवता लज्जते[39] त्रिदशेश्वर: ॥ १६ ॥

परस्य पूर्णगुणतामात्मनस्तद्विहीनताम् ।
दृष्ट्वा को नाम नायाति मात्सर्यस्य विधेयताम्[40] ॥ १७ ॥

ईर्ष्यालव:[41] [42]-परोत्कर्षे संघर्षोष्णजुषो-[42] जना: ।
प्रायेणोद्वेगमायान्ति[43] महतां[44] सुकृतेष्वपि[45] ॥ १८ ॥

[46]-सर्वस्वदानं मर्यादा दानव्यसनिनो-[46] ऽस्तु[47] ते ।
पुत्रदारात्मदाने[48] तु संकल्पो ऽप्यतिसाहस:[49] ॥ १९ ॥

[11]दृश्यन्ते[50] दारुणास्ते ते [12]स्वप्ना:[51] साध्वसहेतव:[52] ।
जगत: सूच्यते तीव्रं यैश्चूडामणिखण्डनम्[53] ॥ २० ॥

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32 With B, °चित्य AD. 33 With B, स्वपैर° AD, सर्वैर° C. 34 With s.a. B and em. C, °वृत्य ABD. 35 °मपातरत D. 36 With B, °त्रन्त° AD. 37 With B, °रुमन्त्रि AD. 38 With em. B, °मूढ AD. 39 With s.a. B and em. C, °ज्जति ABD. 40 With s.a. B and em. C, विधीय° ABD.
41 °लप: D. 42 Em., cf. T, °कर्षसंघर्षोष्यजुषो AD, °कर्षसंघर्षस्य युषो B, °कर्षसंघर्षस्य जुषो C.
43 With B, °येणोर्वे° AD. 44 With B, महातां AD. 45 °कृतषपि A. 46 दानं em., °दान° ABD. व्यसनि with B, °व्यपनि° AD. °दानमर्यादादा° B. 47 With B, स्तू AD. 48 With B, °दानि AD. 49 Sc. er., cf. T, स्यति° AD, ह्यति° B. 50 With B, °शन्ते AD. 51 With B, स्वस्ना: AD. 52 With B, cf. T, साघस° AD. 53 With B, येश्चूडमनिखण्डना A, ये श्चूडमणिखण्डना D.

[8] C(13). [9] सु° D(9a). [10] A(8b). [11]B(27). [12] D(9b).

दैवज्ञानां[54] प्रवादश्च श्रूयते तत्त्ववादिनाम्[55] ।
शरीरं[56] पृथिवीपालो दास्यतीति सुदुःसहः ॥ २१ ॥

शरीरदानं सर्वार्थिसार्थनैष्फल्यकारणम्[13] ।
सर्वप्रदो[57] [58]-भवत्येव तिष्ठन्-[58] कल्पमहीरुहः ॥ २२ ॥

तस्मादस्मान्महीपाल विरम त्यागसाहसात् ।
रक्षारत्नं हि जगतः प्रजायत्तं वपुस्तव ॥ २३ ॥

इति मन्त्रिवरेणोक्तमाकर्ण्य[59] वसुधाधिपः ।
तमूचे सत्त्वधवलस्मितधौताधरद्युतिः[60] ॥ २४ ॥

उक्तं हितं महामात्य भवता सचिवोचितम् ।
किं त्वर्थिजनवैमुख्यसंतापं नाहमुत्सहे[61] ॥ २५ ॥

देहीतिवादिषु[14] गिरो[62] निषेधपरुषाक्षराः ।
स्फुरन्ति वदने[63] येषां सजीवास्ते[64] गतासवः[65] ॥ २६ ॥

इदमस्मादवाप्स्यामीत्याधाय[66] हृदि याचकः[67] ।
प्राप्तः प्रयाति[68] वैमुख्यं [69]-यस्मात् किं-[69] तेन जीवता ॥ २७ ॥

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54 With C, देव॰ ABD. 55 With B, ॰दिनं AD. 56 With B, ॰रीर AD. 57 With s.a. B and em. C, ॰प्रदे ABD. 58 With s.a. B and em. C, cf. T, भवत्यवतिष्ठन AD, भवत्यवतिष्ठन् B. 59 With B, ॰मावर्ण्य AD. 60 With B, ॰धोताधर॰ A, ॰धोताभर॰ D. 61 With B, ॰साहे AD. 62 With s.a. B and em. C, गिरौ ABD. 63 With s.a. B and em. C, cf. T, वचने AB, वचन D. 64 With B, ॰वस्ते AD. 65 With B, ॰ताशवः AD. 66 With B, ॰वास्स्या॰ AD. 67 ॰चगः D. 68 With B, ॰यास्ते AD. 69 Em., cf. T, यस्मीक्तं AD. यस्मिन् किं B.

[13] ॰नैष्फ॰ A(9a). [14] वादि॰ D(10a).

[15]धिग्जन्म पुण्यहीनस्य तस्य निष्करुणात्मनः ।
[16]यस्यार्तजनसंतापश्रवणे[70] शीतलं मनः ॥ २८ ॥

[17]एतदर्थमयं कायः सापायो[71] ऽपि सतां प्रियः ।
यत्कस्यचित् क्वचिद् याति कदाचिदुपकारिताम्[72] ॥ २९ ॥

श्रुत्वेति नृपतेर्वाक्यममात्यः सत्वशालिनः[73] ।
नोवाच किंचिदचलां विचिन्त्य[74] भवितव्यताम् ॥ ३० ॥

ततः कदाचिद्भूभर्तुस्तस्य लीलाविहारिणः[75] ।
जायां जयप्रभां नाम रतिं रतिपतेरिव[18],[76] ॥ ३१ ॥

दूराद्यदृच्छयायातश्चित्तसारङ्गवागुराम्[77] ।
मुनिरध्यापकः कान्तां[78] ददर्श विनिमेषदृक् ॥ ३२ ॥

प्राग्जन्मान्तरसंबन्धस्नेहात्परिचितामिव[79] ।
तां[80] दृष्ट्वा[81] स धृतेः प्राप धैर्यराशिरनीशताम्[82] ॥ ३३ ॥

तस्य वीतस्पृहस्यापि वासनोल्लसितं[83] मनः ।
उत्सृज्य[84] भववैमुख्यमभिलाषभुवं[19],[85] ययौ ॥ ३४ ॥

इयं हि सततस्यूता[86] संततप्रीतितन्तुभिः ।
नापैति[87] सर्वजन्तूनां प्राग्जन्माभ्यासवासना[88] ॥ ३५ ॥

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70 °श्रपणे A. 71 With B, पपयो AD. 72 °कारताम् B. °करिताम् s.a. B and em. C. 73 With B, °लिना: AD. 74 With B, विचित्य AD. 75 °व्° illegible in A. 76 With B, °रिव: AD. 77 °यातां चि° B. 78 With B, °तं AD. 79 पाग्° A. °जन्माभ्याससंब° B. 80 With B, तं AD. 81 With B, दृष्ट AD. 82 With B, धेर्य° AD. 83 With B, पासनोल्लषितं AD. 84 With B, उत्पृज्य AD. 85 °भुपं D. 86 With B, °स्युता AD. 87 नबैति D. 88 With B, प्रग्ज° AD.

[15] B(29). [16] A(9b). [17] C(14). [18] °तेरि° D(10b). [19] °मुख्यम° A(10a).

[20]तदाश्रमपदं[89] प्राप्तः समाप्ताध्ययनव्रतः ।
शिष्यो माणवकः[90] प्राह दक्षिणा गृह्यतामिति ॥ ३६ ॥

स तमूचे न मे वत्स वने वित्तैः[91] [21]प्रयोजनम् ।
तथापि यदि निर्बन्धः श्रूयतां यदभीप्सितम्[92] ॥ ३७ ॥

श्रीसेनस्य क्षितिपतेर्यदि देवी जयप्रभा ।
लभ्यते भवता दातुं तदसौ मम दक्षिणा ॥ ३८ ॥

इत्युक्तं गुरुणा श्रुत्वा शिष्यः कम्पितमानसः ।
अशक्यप्रार्थनालाभे[93] संशयाकुलितो[94] ऽभवत् ॥ ३९ ॥

स गत्वा सततस्वेच्छाविवृतद्वारमर्थिनाम् ।
विवेश [95-]स्वैरविश्रम्भं भवनं[-95] भूभृतां प्रभोः ॥ ४० ॥

[22]अलभ्यार्थार्थनादैन्यचिन्तातिस्तब्धमानसः[96] ।
नम्राननो ऽतिवैलक्ष्याद्[97] वीक्षमाण इव क्षितिम् ॥ ४१ ॥

तं दृष्ट्वार्थिनमायातं प्रहृष्टो[98] ऽभून्महीपतिः ।
सुधाप्रदानसंनद्धसमुद्भूतिरिवाम्बुधिः[99] ॥ ४२ ॥

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89 With s.a. B and em. C, तमाश्र° ABD. 90 With s.a. B and em. C, °वकं ABD. 91 Em., वित्तेः AD, वृत्तिः B. 92 With B, °भीप्सतं AD. 93 With em. B, °प्रार्थलाभे AD. 94 With B, मंशयकु° A, संशयकु° D. 95 Em., cf. T, °श्रम्भभवनं ABD. 96 Em., cf. T, °तातिमानसः AD, °तातिक्लिष्टमानसः em. B. 97 With s.a. B and C, °लक्षाद् ABD. 98 With B, °ष्ट AD. 99 With B, °भूति इवां° AD.

[20] B(31). [21] D(11a). [22] A(10b).

किं तवेप्सितमित्युक्त्वा[100] पूजित:[101] स मह्रीभुजा ।
[23]उवाचानुचिताख्यानवैलज्जस्खलिताक्षर:[102] ॥ ४३ ॥

[24],103-अनर्थिते परै:-103 पूर्वमर्थिकल्पतरोस्तव ।
गुर्वर्थमर्थितां[104] यात: सुदुर्लभपदे ऽप्यहम् ॥ ४४ ॥

मम विद्याव्रते पूर्णे[105] दक्षिणाभिमता गुरो: ।
राजञ्जयप्रभा देवी दीयतां यदि शक्यते ॥ ४५ ॥

इत्युक्ते मुनिशिष्येण सहसैव महीपते: ।
स्नेहदानरसाविद्धं[106] द्विधाभूतमभून्मन: ॥ ४६ ॥

स जगाद द्विजं दन्तज्योतिषाग्रविसारिणा[25],107 ।
गृह्यतां दयिता[108] स्वच्छवाससाच्छादयन्निव[109] ॥ ४७ ॥

अविचार्य मया देयमीप्सितं[110] तव यद्गुरो: ।
वियोगचकितं[111] चेत: सत्यं न गणयाम्यहम् ॥ ४८ ॥

112-इत्युक्त्वाहूय दयितां-112 राजा राजीवलोचनाम् ।
सदा [26]हृदयसंसक्तां जीववृत्तिमिवापराम् ॥ ४९ ॥

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100 With B, °युक्त्व AD. 101 With B, पुजित AD. 102 With B, °वैलज्यस्° AD. 103 Em., cf. T, °थितपर: ABD. 104 With B, गुरार्थ° AD. 105 With B, पूर्ण AD. 106 With B, °विद्ध AD. 107 With B, °विपारिणा AD. Editor notes °बिवारिणा as the original text reading in B. 108 With em. B, दयिनां AD. 109 With B, °वससाच्छदयिन्नव AD. 110 With em. B, देवयमीस्सितं AD. Editor notes देवयमीप्सितं as the original text reading in B. 111 पियो° D. 112 With s.a. B and em. C, cf. T, इत्युक्ता हृदयदयितां AD, इत्यक्त्वा हृदयदयितं B.

[23] D(11b). [24] B(33); C(15). [25] °प्रवि° A(11a). [26] D(12a).

निवारितो[113] ऽपि गुरुणा वियोगव्यसनाग्निना[114] ।
निषिद्धो ऽप्यतिवृद्धेन[115] स्नेहेन स्मरबन्धुना ॥ ५० ॥

प्रददौ मुनिशिष्याय[116] सहसा हरिणीमिव[117] ।
किमेतदिति सायाससंत्राससतरलेक्षणाम्[118] ॥ ५१ ॥

[27]दत्तायास्त्यागशीलेन[119] प्रियाया:[120] पृथिवीभुजा ।
चकम्पे त्यागभीतेव भूमिर्लोलाब्धिमेखला[121] ॥ ५२ ॥

यत्कृते दुर्दशां देहे सेहिरे[122] दु:सहामपि[28],[123] ।
इन्द्रचन्द्रादयो[124] देवास्ता: प्रिया:[125] कस्य न प्रिया: ॥ ५३ ॥

शीलं केचिद्धनं केचिद्धर्मं केचित्तप:[126] परे ।
लज्जां[127] केचित्तनुं केचित्तत्यजुर्योषितां कृते ॥ ५४ ॥

यदेव रागसर्वस्वं[128] पुंसां जीवितजीवितम् ।
तदेव स्फीतसत्त्वानां[29] दाने तृणलवायते ॥ ५५ ॥

तामादाय गते तस्मिन्[129] विरहाकुलितो नृप: ।
रतिहीन:[130] सुखद्वेषी मनोभव इवाभवत् ॥ ५६ ॥

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113 With B, नीवारिते AD. 114 With B, वियोगव्यपना॰ A, पियोगव्यवना॰ D. 115 With B, स्यति॰ AD. 116 With B, ॰शिष्यय AD. 117 With B, ॰रिणि॰ AD. 118 With B, सयास॰ AD. 119 शीलेन with s.a. B and em. C, ॰शीलिन ABD. दत्तायां त्याग॰ s.a. B and em. C. 120 ॰यायां s.a. B and em. C. 121 With B, ॰मिलोला॰ AD. 122 With B, सहि॰ AD. 123 With B, ॰हासापि AD. 124 With B, ॰चन्द्रद॰ AD. 125 With B, प्रिया AD. 126 With B, ॰चितप: AD. 127 With B, लज्ज 128 ॰ग॰ illegible in A. 129. With B, दस्मिन AD. 130 Em., cf. T, विरहीन: AD, विरहिण: B, विरहेण C.

[27] B(35). [28] ॰सहा॰ A(11b). [29] ॰सत्त्वा॰ D(12b).

शिष्येण मुनिरानीतां दृष्ट्वा भूपतिवल्लभाम् ।
रहितां[131] जीवितेनेव परलोकभुवं गताम् ॥ ५७ ॥

गाढानुशयसंतप्तः परं लज्जानिमीलितः ।
अचिन्तयदनौचित्यमात्मनः[132] कर्मविप्लवात्[133] ॥ ५८ ॥

[30]अहो नु बालकेनेव मया[134] केवलचापलात् ।
निःशङ्कमयशःपङ्के[31],[135] स्वयमात्मा[136] निपातितः[137] ॥ ५९ ॥

[32]इयं[138] प्रजानां जननी[139] [140]-धर्मेणाधर्मकारिणा-[140] ।
वर्णाश्रमगुरोर्जाया मया दुःखानले ऽर्पिता ॥ ६० ॥

[141]-किं नु-[141] नाकलितं शीलं न स्मृतः संयमो[142] मया[143] ।
गणितं नैव[144] वैराग्यं विवेको नावलोकितः[33] ॥ ६१ ॥

अहो ऽत्र निर्विचाराणां सन्मार्गविमुखं मनः ।
असंयमासवक्षीवमपथेष्वेव[145] धावति ॥ ६२ ॥

इति संचिन्त्य[146] स मुनिर्वैलक्ष्यक्षपितद्युतिः[147] ।
अभ्येत्य[148] राजदयितामुवाच विनताननः ॥ ६३ ॥

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131 With B, °हिती AD. 132 With B, °दनोचि° AD. 133 कर्मव° D. 134 With B, मय AD. 135 With B, निशं° AD. 136 With B, °मात्मनि AD. 137 With B, °पतितः AD. 138 With B, अयं AD. 139 जनना A. 140 धर्मणाधर्म° A, धर्म्याणां धर्म° B. 141 Em., cf. T, किन्तु ABD. 142 With B, °यामो AD. 143 With B, मोया AD. 144 With B, नैर AD. 145 With B, °क्षिवमवटेष्वेव AD. 146 °चित्य C. 147 वैलक्ष्य with s.a. B and em. C, °वैलक्ष° ABD. °क्षविर्त° D. °द्यु° illegible in D. 148 With B, °त्या AD.

[30] C(16). [31] °शःपङ्° A(12a). [32] B(37). [33] °वलो° D(13a).

समाश्वसिहि हे मातर्न शोकं कर्तुमर्हसि ।
भवितव्यतयैवायं[149] क्लेशस्ते दुर्नयश्च मे ॥ ६४ ॥

[150]-त्यक्त्वा त्वं श्रमसंतापमस्य-[150] तीरतरोरधः ।
[34]अधुनैव[151] निजं धाम[152] सहास्माभिर्गमिष्यसि[153] ॥ ६५ ॥

इत्युक्ते मुनिना देवी सिक्तेवामृतवृष्टिभिः[154] ।
अवाप्तजीवितधृतिस्तत्याज[155] भयसंभ्रमम् ॥ ६६ ॥

श्रुत्वैतत् त्रिदिवव्यापि दातुश्चरितमद्भुतम् ।
राज्ञः सत्त्वदयां ज्ञातुं वासवः समुपाययौ[35] ॥ ६७ ॥

[36]भक्षिताधःशरीरार्धो[156] व्याघ्रेण विजने वने ।
[157]-पुत्रैश्चतुर्भिः साक्रन्दैर्गृहीतो-[157] ब्राह्मणाकृतिः ॥ ६८ ॥

प्रस्रवद्भूरिरुधिरो लम्बमानान्त्रमण्डलः ।
[158]-कृच्छ्रे ऽप्यपणितप्राणः-[158] पापैरिव दृढीकृतः ॥ ६९ ॥

प्रत्यग्रामिषगन्धेन क्रव्यादैर्भृशमन्वितः[159] ।
लुब्धपार्थिवचौरोत्थैरनर्थैरर्थवानिव[160] ॥ ७० ॥

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149 भवितव्यतायं वायं B, भवितव्यतयैवायं s.a. B and em. C. 150 त्यक्त्वा with B, तक्त्वा AD. त्वं श्रमसं° em., cf. T, आश्रमसं° AD, हि श्रमसं° or [त्यक्त्वा]तिश्रमसं° s.a. B, हि श्रमसं° em. C. 151 With B, °नैप AD. 152 With B, ध्वम AD. 153 °हात्मभि° B, °हास्मभि° s.a. B and em. C. 154 सेक्ते° D. 155 With B, °धृतिस्त्याज AD. 156 With B, °शरिरा° AD. 157 °तुर्भिराक्रन्दै° B. 158 Sc. er., कृच्छ्रे स्यपणितप्राणः AD, कृच्छ्रेष्वपणितप्राणः B, कृच्छ्रेष्वपगतप्राणः s.a. B and em. C. 159 With B, °दैर्भृश° AD. 160 With B, °रोत्थिरनर्थैरर्थवानिवान AD.

[34] A(12b). [35] स° D(13b). [36] B(39).

नगरान्तरमासाद्य स ययौ पुरवासिनाम्[161] ।
कारुण्यदैन्यदुःखार्तो[37],[162] भयविस्मयहेतुताम्[163] ॥ ७१ ॥

स शोक इव साकारः स त्रास इव दुःसहः ।
विदधे साध्वसायासं[164] सहसा पौरयोषिताम् ॥ ७२ ॥

सो ऽर्थिसंदर्शनस्थानस्थितस्याथ[165] महीपतेः ।
पुत्ररूपैश्चतुर्भिस्तैर्न्यस्तो[166] ऽग्रे मञ्चिकार्पितः[38] ॥ ७३ ॥

[39]तं दृष्ट्वा वैशसावेशविषमक्लेशविह्वलम्[167] ।
निष्कूणिताननवनो[168] जनो ऽभून्मीलितेक्षणः[169] ॥ ७४ ॥

स कम्पविह्वलं [170-]वक्षोमुक्तमुद्यम्य[-170] दक्षिणम् ।
भुजं जगाद भूपालं व्यथाशिथिलिताक्षरः ॥ ७५ ॥

[40]स्वस्ति तुभ्यं महीपते ब्राह्मणो ऽहमिमां दशाम्[171] ।
तीव्रपाप इव प्राप्तः पश्य मां करुणानिधे[172] ॥ ७६ ॥

संसारघोरगहने वने व्याघ्रेण भक्षितः ।
जीवाम्यवश्यभोग्यत्वाद्दुःखस्यास्य[41],[173] गरीयसः ॥ ७७ ॥

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161 With B, °वासिनी AD. 162 With B, °खार्त AD. 163 With s.a. B and em. C, भ्रमवि° ABD. 164 With B, साद्यसा° AD. 165 With B, °शनास्थानास्थि° AD. 166 With s.a. B and em. C, °तैर्व्यस्तो ABD. 167 With s.a. B and em. C, °सावेश° ABD. 168 निष्कुणि° B, निष्कूणि° s.a. B and em. C. 169 भाद्यी° D. 170 With s.a. B, वक्षमुक्तमुद्दस्य AD, वक्षमुक्तमुद्दम्य B, वक्षोमुक्तमुदस्य alternative s.a. B, वक्षो मुक्तमुद्यम्य em. C. 171 With B, दशं AD. 172 With B, कारुणानिधेः AD. 173 With B, °त्वद्दुः° AD.

[37] कारु° A(13a). [38] मञ्चि° D(14a). [39] C(17). [40] B(41). [41] जीवा° A(13b).

अस्मिन्नपि विपत्तापे तीव्रक्लेशसहिष्णव:[174] ।
विमुञ्चन्ति[175] न मां प्राणा: सुहृद: सज्जना इव ॥ ७८ ॥

ददाति यदि ते कश्चिच्छित्त्वा देहार्धमात्मन: ।
तत्ते जीवितमस्तीति[42],[176] मामूचे व्योमदेवता ॥ ७९ ॥

को ददाति जगत्यस्मिञ्जीवितं[177] करुणानिधे ।
प्रायेण स्वसुखान्वेषी[178] परार्थविमुखो[179] जन: ॥ ८० ॥

सर्वदा सर्वदातारं दीनव्यसनबान्धवम्[180] ।
देहदाने ऽप्यविमुखं[181] त्वामस्मि शरणं गत: ॥ ८१ ॥

एकस्त्वमेव लोके ऽस्मिञ्जात:[182] सुकृतपादप: ।
निर्व्याजमादरोदारं दानं[183] यस्य फलोद्गति: ॥ ८२ ॥

किमन्यैर्वा[184] वदान्यस्य[185] कीर्तितैर्भवतो[186] गुणै: ।
दानमेवाहतो यस्य [43]लोके सुकृतडिण्डिम:[187] ॥ ८३ ॥

[44]आपन्नार्तिपरित्राणपवित्रचरित्तव्रता:[188] ।
प्राप्यन्ते[189] पुण्यपण्येन विपत्काले भवद्विधा:[190] ॥ ८४ ॥

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174 With B, °हिष्णुव: AD. 175 पिमुञ्ज° D. 176 With B, जीवत° AD. 177 With B, °स्मिन्नजी° AD. 178 With B, °वेषि AD. 179 °पिमुखो D. 180 With B, °बन्धवं AD. 181 With B, स्यवि° AD. 182 With B, स्मे° AD. 183 With B, दान AD. 184 With em. B, cf. T, किममैर्व AD. 185 पदा° D. Editor notes वदानस्य as the original text reading in B. 186 With B, °तिस्तेर्भ° AD. 187 With B, °दिण्ड° AD. 188 With B, m.c., °चरित ° AD. आपन्नर्तिपरत्रा° D. 189 With B, प्रास्यन्ते AD. 190 With B, भविद्वधा AD.

[42] °स्ती° D(14b). [43] A(14a). [44] B(43).

अमन्दानन्दसुहृदो हरिचन्दनशीतलाः ।
हरन्ति सन्तः संतापं [45]दक्षिणाः[191] पवना[192] इव ॥ ८५ ॥

पूर्णेन्दुसुन्दरादस्मादुदिता वदनात्तव ।
ज्योत्स्नेव जीवयत्येव[193] वाणी[194] पीयूषवर्षिणी ॥ ८६ ॥

इत्युक्तस्तेन[195] सहसा हृदि संक्रान्ततद्व्यथः ।
संमोहमूर्छितं राजा [196]-तमुवाच त्वराकुलम्-[196] ॥ ८७ ॥

समाश्वसिहि मुञ्च त्वं भयं प्राणवियोगजम् ।
प्रयच्छामि[197] शरीरार्धमविचार्यैव[198] ते द्विज ॥ ८८ ॥

[46]धन्यस्य यात्ययं[199] कायः परोपकृतये[47],[200] क्षतिम् ।
क्षणक्षयी हि देहो ऽयं रक्ष्यमाणो[201] ऽपि नाक्षयः ॥ ८९ ॥

इत्युक्तवति[202] भूपाले समुत्कम्पितमानसः ।
वज्राहत इवोवाच महामात्यो महामतिः ॥ ९० ॥

अहो नु साहसाभ्यासादायासव्यसनी[203] प्रभुः ।
हितं[204] न गणयत्येव[48] प्रजापुण्यपरिक्षयात् ॥ ९१ ॥

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191 With B, °णा AD. 192 With B, पवन AD. 193 With B, जिव° AD. 194 With B, वणी AD. 195 With B, इत्युक्त तेन AD. 196 Em., cf. T, तमूर्खवाचराकुलं AD, तमूचे वाचमाकुलम् em. B. 197 With B, °च्छमि AD. 198 With B, °येव AD. 199 With B, यात्येयं AD. 200 With B, °सकृतय AD. 201 With B, रक्षमा° AD. 202 With B, °वाति AD. 203 With B, m.c., cf. T, °भ्यासायसव्यपनी AD. 204 With B, हतम A, हितम D.

[45] D(15a). [46] C(18). [47] °पकृ° A(14b). [48] गण° D(15b).

[49]प्रजानां भूतये शक्तः को ऽन्यस्त्वत्सदृशो गुणी ।
यद्भक्तिमुखरो भृत्यः श्रोता कर्ता[205] च भूपतिः ॥ ६२ ॥

न करोति हितं स्वामी गजलीलानिमीलितः[206] ।
गणनीयाः सुभृत्यानामियत्यो[207] भोगसंपदः ॥ ६३ ।

भातु[208] ते सुचिरं कर्णे या[209] कृता मधुमञ्जरी[210] ।
कल्याणकर्णिकाकीर्णा[211] वाणी[212] विनयवादिनाम् ॥ ६४ ॥

राक्षसो ऽयं पिशाचो वा छद्मना ब्राह्मणाकृतिः[213] ।
रक्षारत्नस्य जगतां [214]-शरीरे[50] यो ऽर्थितां-[214] गतः ॥ ६५ ॥

यदि नाम न मायेयं कृता[215] तेन महीयसी ।
तत्कथं कृत्तदेहस्य क्षणमप्यस्ति जीवितम् ॥ ६६ ॥

अविचार्यैव सुकृतं क्रियते दुर्ग्रहेण यत् ।
तदात्मपीडापरुषं[216] परलोके ऽपि निःसुखम्[51] ॥ ६७ ॥

शक्यमेव[217] सदा दद्यादशक्यं[218] दीयते[219] कथम् ।
सर्वस्वदेहदानादिप्रवादा[220] एव शोभनाः[221] ॥ ६८ ॥

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205 With B, कार्ता AD. 206 °लीलनि° D. 207 With B, cf. T, °यभ्यो AD. 208 Em., भाति AD, भान्ति B. 209 Em., यैः ABD. 210 With B, मधुर्म° AD. 211 With B, °कर्णिकाः किर्णा AD. 212 With B, वाणि AD. 213 With B, °कृतीः AD. 214 Em., शरीरैर्यो थितां AD, शरीरैरर्थितां B. 215 With B, कृत AD. 216 °डावरु° D. 217 With B, शाक्य° AD. 218 With B, दद्यात अशाक्यं AD. 219 With B, दीयत A. 220 °नादि प्रवाद B, °नादिप्रवाद C. 221 °भनः B.

[49] B(45). [50] श° A(15a). [51] निःसु° D(16a).

कर्णामृतमिदं दूराद्यन्महाब्धिर्मणिप्रदः[222] ।
संप्राप्तानां पुनस्तत्र पानमप्यन्यतो[223] ऽर्थिनाम् ॥ ९९ ॥

[52]रक्ष्यः[224] सर्वप्रयत्नेन परेषामपि[225] जीवितैः[226] ।
प्रजानां जीवितं राजन्नर्थिचिन्तामणिर्भवान् ॥ १०० ॥

प्रसीद दययास्मासु[227] देव मा साहसं कृथाः ।
न काचशकलस्यार्थे[228] क्रियते चात्मविक्रियः[229] ॥ १०१ ॥

इत्युक्त्वा पादयोः[53] पत्युः पपातामात्यपुंगवः ।
शरीरदानसंकल्पान्नोच्चचाल[230] च भूपतिः ॥ १०२ ॥

[54]सो ऽवदत्प्रणयस्मेरविकसद्दशनद्युतिः[231] ।
जीवितस्नेहसंमोहतमः परिहरन्निव[55] ॥ १०३ ॥

केवलं भक्तिसंयुक्तमुक्तं[232] व्यक्तमिदं[233] त्वया ।
न सहे ऽहं महामात्य विप्रस्य प्राणसंशयम् ॥ १०४ ॥

हारैस्तुषारैः कमलैर्मृणालैरिन्दुचन्दनैः[234] ।
निवर्तते ऽन्तःसंतापो नार्थिवैमुख्यदुःखजः[235] ॥ १०५ ॥

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222 दूराद्य with B, दूरय° AD. महाब्धिर्मणिप्रदः em., cf. T, °महार्थिमणिप्रदः ABD. 223 Em., cf. T, मानतेमस्यन्यतो AD, पानमस्यान्यतो em. B. 224 With B, रक्ष AD. 225 परषा° A. 226 With B, °वितेः AD. 227 दयस्वास्मासु s.a. B and em. C. 228 With B, °सकल° AD. 229 With B, क्रयः AD. 230 With B, °कल्पानुच्च° A, °कल्वानुच्च° D. 231 With B, °सन्दश° AD. 232 With B, °मुक्त AD. 233 With B, °मिद AD. 234 With B, कमलेर्° AD. 235 °वेमु° A.

[52] B(47). [53] पा° A(15b). [54] B(19). [55] प° D(16b).

सर्वथा सर्वदुःखार्तिहरणोद्यतचेतसः236 ।
न बोधेरन्तरायं मे सुमते कर्तुमर्हसि237 ॥ १०६ ॥

जन्मान्तरे ऽपि ददतो देहं मे न व्यथाभवत् ।
स्मराम्यतीतवृत्तस्य सम्यक्संबोधिचेतसा ॥ १०७ ॥

[56]पुरा दृष्ट्वोद्यतां व्याघ्रीं क्षुत्क्षामां पोतभक्षणे[57] ।
तद्रक्षायै मया दत्तं शरीरमविकारिणा238 ॥ १०८ ॥

शिबिजन्मनि चान्धाय दत्तं नेत्रयुगं मया239 ।
रक्षितश्च स्वदेहेन कपोतः240 श्येनजाद्भयात्[58],241 ॥ १०९ ॥

चन्द्रप्रभावतारे च रौद्राक्षायार्पितं शिरः ।
सर्वस्वपुत्रदारादि242 दत्तं चान्येषु जन्मसु ॥ ११० ॥

इत्युक्ते बोधिसत्त्वेन भूभुजामात्यवरः243 ।
न सजीवो न निर्जीव इवाभूद्व्यथितेन्द्रियः ॥ १११ ॥

अलङ्घ्यशासनेनाथ244 राज्ञा क्रकचधारया ।
नियुक्तौ पुलगण्डाख्यौ शरीरच्छेदकर्मणि245 ॥ ११२ ॥

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236 With B, °खार्तं हरणोद्यात° AD. 237 गर्तुं° D. 238 Em., cf. T, °विक्षरिणा ABD. °विनाशिना or °विचारिणा s.a. B. 239 मय A. 240 With B, °पोत AD. 241 Em., cf. T, श्येनकादभ° AD, श्येनकाद्भ्र° B. 242 °राद्वि D. 243 Em., भूभुजां ममात्यवरः A, भूभुजाममात्यवरः B, फूफुजं मामात्यपरः D. *Pāda* b has one syllable missing. भूभुजामात्यपुंगवः s.em. with s.a. B and em. C, cf. verse 102. 244 With s.a. B and em. C, °शासानिनाथ AD, °शासनिनाथ B. 245 With B, °रच्चेद° AD.

[56] B(49). [57]] °भक्ष° A(16a). [58] °जाद्° D(17a).

तौ तीव्रशोकविवशौ शक्रमायाविमोहितौ ।
कथंचिदिव[246] भूभर्तुर्देहच्छेदे[247] समुद्यतौ ॥ ११३ ॥

नृपतेर्निर्विकारस्य[248] क्रूरक्रकचधारया ।
[59]विदार्यमाणे देहार्धे पृथिवी समकम्पत ॥ ११४ ॥

भ्रष्टोल्कारक्तवसना[249] निर्घातच्युततारका[250] ।
द्यौः सशब्दं[251] रुरोदेव कीर्णाश्रुकणसंततिः[60] ॥ ११५ ॥

[61]वैशसालोकनोद्भूततीव्रदुःखासहिष्णुना[252] ।
तूर्णं रजःपटेनेव रविणा[253] पिहितं मुखम् ॥ ११६ ॥

[62]तस्मिन् प्रजाः प्रजानाथे क्रकचाक्रान्तविग्रहे ।
चक्रन्दुः पूरिताक्रन्दा[254] दिग्वधूभिः प्रतिस्वनैः ॥ ११७ ॥

अतुच्छसत्त्वमालोक्य[255] नृपं शक्रो द्विजाकृतिः[256] ।
विस्मयानुशयाक्रान्तचित्तश्चिरमचिन्तयत्[257] ॥ ११८ ॥

अहो महामतेरस्य करुणाकोमलं मनः ।
प्राप्तं परार्थपीडासु[258] वज्रादपि कठोरताम् ॥ ११९ ॥

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246 With s.a. B and em. C, cf. T, कदाचिदिव ABD. 247 With B, °तुर्दहच्छदे A, °तुर्देहच्छदे D. 248 With B, °तेनिर्वि° AD. 249 भ्रष्टोल्का रक्त° B. 250 With B, °रका: AD. 251 With B, सशब्द A, सशप्दं D. 252 With B, °दु:खस° AD. 253 With B, °विना AD. 254 With B, °क्रानदा AD. 255 Em., अनुच्छसत्वम्° AD, अनुच्छसत्त्वम्° B, अक्षुब्धसत्त्वं° or अनुच्छूसन्तं° s.a. B. C reads B as अनुच्छ्वसत्त्वम्° and emends to अक्षुब्धसत्त्वम्°. 256 with B, °जकृ° AD. 257 With B, °चिन्तयन AD. 258 With B, °डसु AD.

[59] A(16b). [60] °संत° D(17b). [61] B(51). [62] C(20).

सागरादपि गम्भीरं मेरोरपि समुन्नतम् ।
त्रिदिवादपि[63],259 साश्चर्यमहो वृत्तं महात्मनाम् ॥ १२० ॥

अहो प्राणप्रवासे ऽपि सत्त्वं सत्त्वमहोदधेः[260] ।
साधोरिव विपत्पाते[261] महत्त्वं नावहीयते[262] ॥ १२१ ॥

इति [64]चिन्तयति क्षिप्रं सहस्राक्षे क्षितिप्रभोः ।
नाभेरधःशरीरार्धं निष्कृत्तमपतत्[263] क्षितौ ॥ १२२ ॥

स द्विधाभूतदेहो ऽपि हर्षोत्साहमयो ऽभवत् ।
सर्वभूतपरित्राणसत्त्वेन धृतजीवितः ॥ १२३ ॥

[65]तदाज्ञया शरीरार्धे श्लिष्टे संपूर्णविग्रहः ।
स्वस्थक्षतिः[264] समुत्थाय ब्राह्मणस्तमभाषत ॥ १२४ ॥

अहो विराजते[265] राजन् पूज्यं विरजसस्तव[266] ।
निर्व्याजदेहदानेन विशेषाद्यशः[267] ॥ १२५ ॥

त्वन्मनोमणिवैमल्यतुल्यं[268] किंचिदकुर्वतः ।
उपमानेन[66] दारिद्र्यमहो मुग्धस्य वेधसः ॥ १२६ ॥

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259 °दिवद° A. 260 With B, सत्वं महो° AD. 261 With B, विसत्पा° AD. 262 With B, °हिमते AD. 263 With B, निष्कृत्तमपति AD, निकृत्तमपतत् C. 264 With C, cf. T, °क्षिति AD, °क्षितिः B. 265 Em., °जसे ABD. 266 With B, °स्तवी AD. 267 Em., विशेषदयशः AD, विशेषन्तु भवद्यशः em. B. Editor notes विशेषद्यशः as the original text reading in B. *Pāda* d has three syllables missing. विशेषादमलं यशः s.em., m.c., cf. T. 268 With s.a. B and em. C, °विमल्य° AD.

[63] °दिवा° A(17a). [64] D(18a). [65] B(53). [66] उपमा° A(17b).

कृत्तः सुवृत्तः सरलः परार्थे मधुराशयः ।
सहसे दुःसहां[269] [270-]पीडामिक्षुकाण्ड इवोन्नतः[-270] ॥ १२७ ॥

इत्युक्त्वा[271] ब्राह्मणाकारः शक्रस्तं स्मृतिजन्मभिः[67] ।
संजीवन्नौषधीजातैः[272] सुधास्यन्दैरपूरयत् ॥ १२८ ॥

ततः प्रकटिताकारः परितोषात्पुरंदरः ।
सुश्लिष्टनिजदेहार्धं[273] प्रशशंस महीपतिम् ॥ १२९ ॥

अथाम्बरान्निपतितः सितकुसुमसंचयः ।
तत्कालोल्लासितक्षोणीहर्षहास इवाबभौ ॥ १३० ॥

[68]अत्रान्तरे मुनिस्तस्मै[274] प्रियां जायां जयप्रभाम्[275] ।
आदायाभ्येत्य तद्वृत्तजाताश्चर्यो[276] न्यवेदयत् ॥ १३१ ॥

[69],[277-]स तया[-277] संगतः पत्न्या स्वकीर्त्येव विशुद्धया ।
उवाच पृष्टः शक्रेण[70] निकारे निर्विकारितः[278] ॥ १३२ ॥

ततः सिंहासने[279] दिव्ये विश्वकर्मविनिर्मिते[280] ।
रत्नवर्षसमाकीर्णे[281] जम्बूद्वीपे[282] स भूपतिः ॥ १३३ ॥

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269 With B, °सहा AD. 270 With s.a. B and em. C, °काण्डमिवो° ABD. 271 With B, मित्यु° AD. 272 Em., m.c., संजीवनौषधि° AD, सञ्जीवन्नौषधि° B, सञ्जीवनौषधि° s.a. B and em. C. 273 With B, °निजदेवदेहार्धं AD. 274 With B, मुनितस्मै AD. 275 With B, जप्रयं भं A, जप्रयं भं D. 276 तद्वृत्तं जा°B. 277 Sc. er., प तया AD, पूतया em. B. 278 With B, °कारिता AD. 279 With B, सिंहापशे AD. 280 °गर्मविनि° D. 281 With B, °समकी° AD. 282 जम्बु° B.

[67] स्मृ° D(18b). [68] C(21). [69] B(55). [70] शक्रे° A(18a).

अभिषिक्तः सुरेन्द्रेण[283] प्रसाद्य दयितासखः[71] ।
दानपुण्यप्रभावोत्थकुशलव्यापितप्रजः[284] ॥ १३४ ॥

समास्तसत्त्वसंसारसंतारणकृतव्रतः[285] ।
सम्यक्संबोधिसंबुद्धमनाः[286] प्रमुदितोऽभवत् ॥ १३५ ॥

मैत्रं चेतस्तरुणकरुणं सत्त्वसिद्धं विशुद्धं[287]
आपन्नार्तिप्रशमनफलस्फीतमात्मप्रदानम्[288] ।
दृष्ट्वा राज्ञः प्रमुदसलिलक्षालिताक्षो[289] विलक्षः
शक्रः प्रायादमरनगरीं[290] पूरितां तद्यशोभिः ॥ १३६ ॥

इति स विबुधवृन्दैः[291] सिद्धयक्षोरगेन्द्रैः
पुलकरुचिरवर्चैरर्च्यमानप्रभावः[292] ।
अवनिमवनशक्तः[72] कल्पयन्नाककल्पाम्[293]
अभवविभवशोभामाप्तवान् बोधिसत्त्वः ॥ १३७ ॥

[73],294-पूर्वावतारसंवादे दानोत्कर्षमुदाहरन्-294,[74] ।
उपदेशाय भिक्षूणामित्याह भगवाञ्जिनः ॥ १३८ ॥

इति क्षेमेन्द्रविरचितायां बोधिसत्त्वावदानकल्पलतायां 295-श्रीसेनावदानं द्वितीयपल्लवः-295 ॥

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283 With B, °द्रेन AD. 284 With B, °त्थाकुशलाव्या° AD. 285 Em., cf. T, समप्त° AD, समाप्त° B. 286 With B, cf. T, m.c., °बोधिबुद्ध° AD. 287 With B, °शुद्धां AD. 288 With B, आपन्नर्ती° AD. 289 प्रमुद with s.a.B and em. C, m.c., प्रमोद° ABD. क्षालिताक्षो with em. B, °क्षालितां भो AD. 290 With B, °गरी AD. 291 With B, °भृन्दैः AD. 292 वुलक° D. 293 With B, °यन्नक° AD. 294 With B, °वादेर्दानो° AD. 295 दानं with B, °दानां AD. °दानं नाम द्वितीयः प° B.

[71] दयि° D(19a). [72] °ग्रव° A(18b). [73] B(57). [74] °कर्ष° D(19b).

[1][३. मणिचूडावदानम्][1]

अस्मिन्नद्भुतसर्गे मकराकरजायमानमणिवर्गे ।
को ऽपि प्रकटितसुगतिः[2] पुरुषमणिर्जायते जगति[3] ॥ १ ॥

अस्ति सौधप्रभापूरकर्पूरपरिपाण्डुरम्[4] ।
[5-]साकेतं नाम[-5] नगरं सौभाग्यतिलकं[6] भुवः[7] ॥ २ ॥

सेव्यैः[8] प्रभासत्त्वमयैर्गङ्गाविमलमानसैः ।
तीर्थैरिवास्थितं[9] यत्र पवित्रैः[2] पुण्यकर्तृभिः ॥ ३ ॥

यशःकुसुमिते यत्र पुण्यसौरभनिर्भरे ।
रमन्ते सुकृतोद्याने नन्दने पुरवासिनः[3],[10] ॥ ४ ॥

तत्राभूद्[11] भूपतिर्भूरिगुणरत्नमहोदधिः[12] ।
भूतिर्यशःशशाङ्कस्य हेमचूड इति श्रुतः ॥ ५ ॥

[4]सदा सदाश्रयार्हेण[13] कलिकालापहारिणा[14] ।
कृतः कृतयुगेनेव[15] येन धर्मधरो जनः ॥ ६ ॥

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1 B starts तृतीयः पल्लवः । मणिचूडावदानम् । C starts २ मणिचूडावदानम् । 2 With B, सुगतेः AD. 3 Em., जगते AD. जगति is omitted in B. C inserts [भव्यः]. 4 Em., cf. T, सौभिप्र° ABD. Editor of B notes सौभिः [dome] as the equivalent of *ba gam* in T. 5 With C, शाकेतनाम AD, साकेतनाम B. 6 With B, °भाग्यं तिलक AD. 7 With B, भूवः AD. 8 With em. B, सैभ्यैः AD. Editor notes सैव्यैः as the original text reading in B. 9 तीर्थैरिव स्थितं B. 10 °पासिनः D. 11 With B, तत्रभूद AD. 12 With B, भूपतिभूरि° AD. 13 °यार्धेण A. 14 गलि° D. 15 With B, °नैव AD.

[1] B(61); C(22). [2] प° A(19a). [3] पु° D(20a). [4] B(63).

महीपतिः क्षमासक्तः[16] श्रीवृतः[17] करुणारतः ।
वल्लभो[18] ऽभूत् प्रजानां यः प्रख्यातो विजितेन्द्रियः[19] ॥ ७ ॥

अमरासवसंपूर्णामहिंसासत्रदीक्षितः[20] ।
ददौ यः सर्वभूतानां पुण्यामभयदक्षिणाम्[21] ॥ ८ ॥

निर्मदो यः प्रभावे ऽपि विभवे ऽपि प्रियंवदः[5] ।
क्षमाशीलः प्रभुत्वे[22] ऽपि यौवने ऽपि जितेन्द्रियः ॥ ९ ॥

गम्भीरेणोन्नतिमता[23] शूरेण[24] शशिकान्तिना[25] ।
सत्पक्षेण क्षितिभृता[6] येनातन्यत[26] विस्मयः ॥ १० ॥

राज्ञस्तस्याद्वितीयस्य बभूवाभरणद्वयम्[27] ।
त्यागपूर्णञ्च[28] कारुण्यं तारुण्यं सुकृतश्रियः ॥ ११ ॥

पद्माकरस्य तस्याभूद्देवी[29] कान्तिमती[30] प्रिया[31] ।
प्रभातश्रीरिव सदा निर्दोषाभ्युदयोत्सवा[32] ॥ १२ ॥

नीतिः प्रभुगुणेनेव त्यागेन[33] श्रीरिवोज्ज्वला[34] ।
रराज राजचन्द्रेण सा[35] शीलेनेव चारुता ॥ १३ ॥

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16 Em., क्षमसक्तः AD, क्षमाशक्तः B. 17 With B, श्रीवृत AD. 18 With B, वल्वभो° AD. 19 With B, पिजि° AD. 20 With B, अमारा° AD. °पूर्णम° C. 21 With B, पुण्यम° AD. 22 With B, प्रभू° AD. 23 With B, °तिगता AD. 24 With B, श्रूरेण AD. 25 With B, शशी° AD. 26 यना° D. 27 With B, °द्वयं: AD. 28 With B, °पर्णां च AD. 29 With B, तस्यां भू° AD. 30 An empty space appears in A for म. 31 With B, प्रिय AD. 32 ओ in °यो° illegible in A. व् in °वा illegible in D. 33 त्यागन A. 34 With B, °वोज्वला AD. 35 With B, स AD.

[5] प्रियं° A(19b). [6] क्षि° D(20b).

[7]सदानन्दनविख्यातयशःप्रसरया तया ।
मेरुस्त्रिदिवलक्ष्म्येव बभौ भूमिभृतां वरः ॥ १४ ॥

काले कल्याणनिलयं भर्तुः सा गर्भमादधे[36] ।
भूत्यै[37] भुवनपद्मस्य दिवाकरमिवादितिः[8],[38] ॥ १५ ॥

[9]अरणिः पावकेनेव वेलेवाब्धेः सुधांशुना[39] ।
ब्रह्माब्जेनेव[40] गोविन्दनाभिर्गर्भेण[41] सा बभौ ॥ १६ ॥

[10]तस्या[42] गर्भानुभावेन दोहदाभिमतं[43] नृपः ।
ददौ[44] सर्वार्थिसार्थेभ्यो[45] वाञ्छिताभ्यधिकं वसु ॥ १७ ॥

पुनर्भूमिभुजा[46] पृष्टा दोहदं शुभगर्भिणी[47] ।
सरस्वतीव[48] सा चक्रे स्वयं सद्धर्मदेशनाम्[49] ॥ १८ ॥

पूर्णपुण्यमणिर्धर्मनिधिर्विधिसमुद्धृतः ।
विपद्विपुलदुःखेभ्यः सदा रक्षति रक्षितः ॥ १९ ॥

कान्तारदुर्गेषु परिच्युतानां
तापातुराणां[50] परलोकमार्गे ।
स्निग्धः प्रवृद्धः फलपूरिताशः
छायातरुर्धर्मसमो[51] ऽस्ति नान्यः ॥ २० ॥

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36 With B, °मादद A, °माददे D. 37 भूत्ये D. 38 दवाक° A. इ in °मि° illegible in A. 39 With B, सुधंशु° AD. 40 With B, °नैव AD. 41 With s.a. B and em. C, गोविन्दनाभिगर्भेण AD, गोविन्दो नाभिगर्भेण B. 42 With B, तस्य AD. 43 पोह° D. 44 With B, ददो AD. 45 With B, °सार्थिभ्यो AD. 46 With B, m.c., °मिभूम AD. 47 With B, °गभिणी A, °गघ्रिणी D. 48 °तिव A. 49 सर्धर्म° A. 50 With B, तापार्तु° AD. 51 With B, cf. T, °यातर्दूर्ध° AD.

[7] B(65). [8] °वा° A(20a). [9] C(23). [10] D(21a).

[11]आलोकस्तिमिरे[52] विपद्विषमणि:[12] पाते[53] करालम्बनं
याच्ञाकल्पतरुर्जगज्जयरथ: पाथेयमन्त्ये[54] पथि ।
दु:खव्याधिमहौषधं भवभयोद्भ्रान्ताशयाश्वासनं[13]
तापे चन्दनकाननं स्थिरसुहृद्धर्म: सतां बान्धव: ॥ २१ ॥

इत्यादि धर्मधवलं श्रुत्वा नृपवधूवच:[55] ।
धर्मैकशरण: श्रीमान् [56]-बभूव भुवने-[56] जन:[57] ॥ २२ ॥

तत: कालेन संपूर्णं द्यौरिवामृतदीधितिम् ।
असूत दारकं देवी[58] जगत्तिमिरदारकम् ॥ २३ ॥

अजायतास्य सहजश्चूडालंकरणं[59] मणि: ।
प्राग्जन्मान्तरसंपृक्तो[60] विवेक[61] इव निर्मल: ॥ २४ ॥

स बभौ सुभगस्तस्य[62] मूर्ध्नि पुण्यमयो[63] मणि: ।
यस्य प्रभाप्रभावेण[64] यामिन्यो दिनतां[65] ययु: ॥ २५ ॥

[14]सोष्णीषस्य[66] मणेस्तस्य [15]पीयूषस्यन्दिबिन्दव: ।
नयन्ति हेमतां लोहं दुरितं[67] शमयन्ति च ॥ २६ ॥

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52 With em. B, °लोकेति° AD. 53 With B, पादे AD. 54 With s.a. B, पाथ्येयमन्त्ये AD, पाथेयमन्त्ये B, पाथेयमन्थे em. C. 55 नृपो वधूवच: B, नृपवधूवच: s.a. B and em. C. 56 With B, cf. T, भूवने AD. 57 With s.a. B and em. C, जने ABD. 58 With em. B, सहिदेवि AD. Editor notes सा हि as another text reading in B. 59 With B, °लंकारणं AD. 60 Em., °संपक्तो AD, संसक्तो B. 61 पिवेक D. 62 With em. B, m.c., cf. T, भगस्त° AD. 63 With B, °मयौ AD. 64 With B, °वेन AD. 65 With B, °नतं AD. 66 With B, °षस्ये AD. 67 With s.a. B and em. C, तुरितं ABD.

[11] B(67). [12] °द्विषम° A(20b). [13] भ° D(21b). [14] B(69). [15] A(21a).

शिशोर्जातिस्मरस्याथ[16] वचसा तस्य भूपतिः ।
ददौ हेम सदार्थिभ्यः सर्वं मणिरसोद्भवम् ॥ २७ ॥

पुष्परत्नध्वजच्छत्रपताकाव्यजनांशुकैः[68] ।
अपूरयन् पुरं व्योम्नि[69] तस्य जन्मनि देवताः[70] ॥ २८ ॥

[17]सुप्रकाशोदिताशेषविद्याविद्योतितात्मनः ।
मणिचूड इति ख्यातं नाम तस्याकरोन्नृपः ॥ २९ ॥

स चकाराशयं हर्षपीयूषोच्छलितं[71] पितुः ।
अभिजातः सुतो जातः पारिजात इवोदधेः[72] ॥ ३० ॥

पौलोमीव[73] जयन्तेन जननी पूज्यजन्मना ।
बभौ तेन कुमारेण कुमारेणेव पार्वती ॥ ३१ ॥

ततः कालेन सुकृतसोपानैः पृथिवीपतौ[18],[74] ।
दिव्यधामसमारूढे[75] मणिचूडो ऽभवन्नृपः ॥ ३२ ॥

अर्थिचिन्तामणेस्तस्य[19],[76] दानेन परिपूरिते ।
लोके पुण्यसुखालोके[77] नार्तो ऽभून्न च याचकः[78] ॥ ३३ ॥

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68 With s.a. B and em. C, पुष्परत्नध्वजं च्छत्रं पताका° ABD. 69 Em., cf. T, व्योमंन AD, व्योम्नस् B. 70 With B, cf. T, वता AD. 71 पी illegible in A. 72 °दधः A. 73 °मपि D. 74 वी illegible in A. 75 With B, दिव्यनधामसमारुढे AD. 76 With em. B, °मणिस्त° AD. 77 With B, m.c., cf. T, °सुखलोके AD. 78 With B, यचकः AD.

[16] शिशोर्जा° D(22a). [17] C(24). [18] पृथिवी° A(21b). [19] °ताम° D(22b).

[20]तस्य भद्रगिरिर्नाम[79] बभूव गजकुञ्जरः[80] ।
प्रभोरिवानुकारेण दानार्द्रकरपुष्करः ॥ ३४ ॥

तं कदाचिन्महास्थानस्थितं भुवननायकम्[81] ।
भवभूतिः समभ्यायाद् भृगुवंशभवो[82] मुनिः ॥ ३५ ॥

दिव्यकन्यां समादाय लावण्यललिताननाम् ।
मूर्तामिव[83] प्रभालक्ष्मीमक्षीणस्य क्षपापतेः ॥ ३६ ॥

कुचयोरविवेकेन रागेण चरणाब्जयोः ।
नेत्रयोश्चापलेनेव[84] सा [85]-जने ऽत्यन्तलज्जिता-[85] ॥ ३७ ॥

तपःश्रियेव सहितं तं कन्यानुगतं मुनिम् ।
अपूजयत् प्रजानाथः[21] कृतासनपरिग्रहम् ॥ ३८ ॥

कन्यापि[86] [22]नृपमालोक्य[87] धीरं गम्भीरसुन्दरम् ।
परपीडासु[88] कारुण्यान्न्यस्तचापमिव स्मरम्[89] ॥ ३९ ॥

चूडारत्नस्य किरणैर्दुरितक्षयकारिभिः[90] ।
लिखन्तं कुङ्कुमेनेव दिक्षु रक्षाक्षरावलिम्[91] ॥ ४० ॥

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79 With B, भद्रागिरिर्णाम AD. 80 गजपुङ्गवः B. 81 With B, भुपन° AD. 82 With B, °शभवा AD. 83 With B, मूर्तमिव AD. 84 With B, °श्चपमेनेव AD. 85 Em., cf. T, जने त्यलज्जिता AD, जगत्यतिलज्जिता B. 86 °न्याप्रि A. 87 With B, °लौक्य AD. 88 With B, °पिडा° AD. 89 With B, स्मरः AD. 90 With B, °दुरति° AD. 91 With B, °रवलिं AD.

[20] B(71). [21] प्रजा° A(22a). [22] D(23a).

विक्षेपक्षिप्तमरुता चामरेण विराजितम् ।
सोच्छ्वासेनेव[92] सत्त्वेन जगत्संतारणं विना ॥ ४१ ॥

[23]रत्नोदारेण हारेण हृदयग्रहकारिणा[93] ।
पातालविपदां शान्त्यै[94] शेषेणेव निषेवितम् ॥ ४२ ॥

वहन्तं महता[95] दोष्णा[96] क्षमां चित्तेन च क्षमाम् ।
प्रययौ साभिलाषस्य विस्मयस्य विधेयताम् ॥ ४३ ॥

[24]गृहीत्वा[97] मुनिरुत्सङ्गे कुरङ्गतरलेक्षणाम् ।
जीवनीं तामनङ्गस्य जगाद जगतीपतिम्[25] ॥ ४४ ॥

उदितेन जगन्नेत्रशतपत्त्रविकाशिना[26],[98] ।
भवता[99] भाति[100] लोको ऽयं देवेन च विवस्वता ॥ ४५ ॥

अहो नु तव नास्त्येव विभूतिसुलभोद्भवः ।
साधोरिव गुणद्वेषः संमोहसचिवो[101] मदः ॥ ४६ ॥

लोकनाथस्य[102] [103]-ते लोककारुण्यपूर्णचेतसः-[103] ।
राजन् [104]-मैत्रीजुषस्तारा कीर्तिः-[104] पारमिता परम् ॥ ४७ ॥

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92 With B, सोच्छ्वसेनेव AD. B reads सोच्छ्वासेनेव as सोच्छासेनेव and suggests सोच्छ्वासेनेव. C reads B as सोच्छासेनेव and emends to सोच्छ्वासेनेव. 93 With B, °कारणा AD. 94 श्रान्त्यै D. 95 With B, महाता AD. 96 With B, cf. T, दोष्ट AD. 97 With B, गृहित्वा A, सृहित्वा D. 98 With em. B, जगन्नेत्रं शत° AD. °पत्रवि° B. 99 With B, भवत AD. 100 With B, भाती AD. 101 Sc. er., संमोहपचिवो AD, सम्मोहोपचितो em. B. 102 With B, °थस्प AD. 103 With B, तेर्मोक° AD. °यापूर्ण° s.em., m.c., cf. T. 104 Em., cf. T, मैत्रीजुषस्थरा कीर्तिः AD, मैत्रीजुषा कीर्त्तिः स्थिरा em. B. Editor notes मैत्रिजुषस्थरा कीर्त्तिः as the original text reading in B.

[23] B(73). [24] C(25). [25] जगती° A(22b). [26] °वि° D(23b).

अखेदसरलो[105] दाता निर्व्याजसुकृतो भवान् ।
अत एव विशेषेण[106] माननीयो मनीषिणाम् ॥ ४८ ॥

पद्मोदरसमुद्भूता[107] कन्या कमललोचना ।
होमावशेषपयसा[108] [109]-वर्धितेयं मयाश्रमे-[109] ॥ ४९ ॥

[27]गृह्यतामग्रमहिषी सपत्नी[110] भवता भुवः[111] ।
विष्णोः[112] श्रीरिव योग्येयं तवैव पुरुषोत्तम ॥ ५० ॥

यज्ञपुण्यफलं[28] पूर्णं[113] कालेन मम दास्यसि ।
इत्युक्त्वा[29] विधिना राज्ञे कन्यां[114] दत्वा ययौ मुनिः ॥ ५१ ॥

प्रियां पद्मावतीं[115] राजा रतिं प्राप्येव मन्मथः ।
अरंस्त रुचिरोद्याने सुकृते पुण्यवानिव ॥ ५२ ॥

ततः कालेन[116] सा पुत्रं वंशवल्लीव मौक्तिकम् ।
असूत पद्मचूडाख्यं[117] गुणानां दर्पणं पितुः[118] ॥ ५३ ॥

शक्रादिभिर्लोकपालैरनुल्लङ्घ्यमहोदयः[119] ।
संस्तूयमानचरितः[120] स्वयं कमलजन्मना ॥ ५४ ॥

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105 °शरलो B only. 106 ए in °षे° illegible in A. 107 With B,°दारस° AD. 108 With B, °शेषयसा AD. 109 With B, वर्धितियय्म याश्रमे AD. 110 Em., पत्नी AD, पत्नीत्वे B. 111 नृप B. 112 With B, विष्णः AD. 113 With B, पूर्णां AD. 114 With B, कन्या AD. 115 पद्मव° D. 116 कालन A. 117 With B, °डाख्य AD. 118 वितुः D. 119 With em. B, °लेरनुलंघ्य° AD. 120 With B, °चरित AD.

[27] B(75). [28] °पुण्यफ° A(23a). [29] इ° D(24a).

यशःसौरभसंभारसंपूरितदिगन्तरः ।
सर्वार्थिसार्थकल्याणकलनाकल्पपादपः[121] ॥ ५५ ॥

स्मृत्वा मुनेर्वचः काले क्रतुं[122] विपुलदक्षिणम्[123] ।
अहिंसावसुसंपूर्णमाजहार[124] महीपतिः ॥ ५६ ॥

[30]तस्मिन् यज्ञे समाजग्मुः सर्वकामैर्निरर्गले[31],[125] ।
मुनयो भार्गवमुखा नृपा दुष्प्रसहादयः[126] ॥ ५७ ॥

[32]वर्तमाने मखे तस्मिन् निःसंख्यवसुवर्षिणि ।
रक्षोरूपः[127] समुत्तस्थौ[128] वह्निमध्यात् सुरेश्वरः ॥ ५८ ॥

[33]उपसृत्य स भूपालं कृशो विकृतविग्रहः ।
क्षुत्पिपासार्दितो[129] ऽस्मीति ययाचे पानभोजनम् ॥ ५९ ॥

शासनादथ भूभर्तुस्तस्मै विविधभोजनम् ।
उपनिन्युः परिचिताः पानं च परिचारकाः ॥ ६० ॥

ततः किंचिद्विहस्यैव क्षितिपं प्राह[130] राक्षसः ।
नेदमस्मत्प्रियं राजन् वयं हि पिशिताशनाः ॥ ६१ ॥

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121 सर्वार्थि with s.a. B and em. C, सर्वार्थ॰ ABD. कल्पपा with B, ॰कल्वपा॰ AD. 122 Em. कर्तुं ABD. 123 ॰क्षिणाम् B. 124 ॰संपूर्णामा॰ B. 125 Em., ॰मैर्विरर्गले AD, ॰मैरनर्गले em. B.
126 ॰दुष्व्रस॰ A. 127 With B, रक्षरूप AD. 128 With B, ॰स्थो AD. 129 With B, ॰सर्दितो AD.
130 With B, स्राह A, सह D.

[30] A(23b). [31] ॰मैर्नि॰ D(24b). [32] B(77). [33] C(26).

सद्योहतस्य मांसेन रुधिरेण[131] च भूयसा[132] ।
तृप्तिरुत्पद्यते ऽस्माकं दीयतां यदभीप्सितम्[133] ॥ ६२ ॥

सर्वकामप्रदो ऽसीति [34]त्वामहं समुपागतः ।
ददामीति [35]प्रतिश्रुत्य[134] न निषेधस्तवोचितः ॥ ६३ ॥

इति रक्षोवचः[135] श्रुत्वा करुणाकुलितो[136] नृपः ।
अहिंसानियमेनाभूदर्थिवैमुख्यदुःखितः ॥ ६४ ॥

[137]-अहो सो ऽचिन्तयद्दैवाज्जातो-[137] ऽयं धर्मसंशयः[138] ।
न सहे[139] दुःसहां हिंसां न च[140] नैष्फल्यमर्थिनः ॥ ६५ ॥

[36],[141]-न मांसं-[141] शरीरेभ्यो लभ्यते वैशसं[142] विना[143] ।
नाहं[144] पिपीलकस्यापि[145] [146]-कायक्लेशलवं सहे-[146] ॥ ६६ ॥

दत्वाहं सर्वभूतेभ्यः पुण्यामभयदक्षिणाम् ।
कथमस्मै प्रयच्छामि[147] मांसं प्राणिवधोद्भवम् ॥ ६७ ॥

इति संचित्य नृपतिस्तमूचे करुणाकुलः ।
स्वशरीरसमुत्कृत्तमसृङ्मांसं[148] ददामि ते ॥ ६८ ॥

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131 ए in °रे° illegible in A. 132 With B, भूयपा AD. 133 With B, °भीस्सितं AD. 134 °शुत्य A. 135 With B, °वच AD. 136 With B, cf. T, °कूणितो AD. 137 Em., सो चिन्तयदेवाज्जतो A, सो ऽचिन्तयत्तदा दैवाज्जतो em. B, अहो सो चिन्तयदेवाज्जतो D. 138 With B, °संशयाः AD.
139 With B, पहे AD. 140 Omitted in C. 141 *Pāda* a has one syllable missing. न च मांसं B.
142 With s.a. B and em. C, cf. T, वैगसं AD, वैगमं B. 143 With B, विनाना A, पिनाना D.
144 With B, cf. T, हं AD. 145 With B, °कास्या° AD. 146 कायक्लेश अल्प निःसहे D. 147 With B, °च्छमि AD. 148 With B, °मप्रिंमांसं AD.

[34] A(24a). [35] D(25a). [36] B(79).

इत्युक्ते भूमिपतिना[149] बभूवाकुलितं[37],[150] जगत् ।
न च [38]देहव्ययोत्साहं सचिवास्तस्य[151] सेहिरे ॥ ६९ ॥

प्रणयाद्वार्यमाणो[152] ऽपि भूपालैर्मुनिभिस्तथा ।
ददौ स्वदेहमुत्कृत्य[153] तस्मै मांसमसृग्वसाम्[154] ॥ ७० ॥

आकण्ठं पीतरक्तेन राक्षसेन क्षितिप्रभोः ।
भक्ष्यमाणेषु मांसेषु क्षणं[155] क्षितिरकम्पत ॥ ७१ ॥

ततः पद्मावती[156] देवी पतिं दृष्ट्वा तथागतम् ।
विलपन्ती विपतिता मोहमूर्च्छाकुलाभवत् ॥ ७२ ॥

मनुजेन्द्रस्य [157]-देवेन्द्रस्तत्र दृष्ट्वा-[157] सत्त्वमूर्जितम् ।
रक्षोरूपं परित्यज्य तमुवाच कृताञ्जलिः ॥ ७३ ॥

[39]अहो नु कर्मणा[158] राजन् दुष्करेण तवामुना ।
रोमाञ्चकञ्चुकाकीर्णः कायः कस्य न जायते ॥ ७४ ॥

अहो पुण्यमसामान्यमहो सत्त्वमनुत्तरम्[159] ।
अहो धैर्यममर्यादं[40] राजन् विरजसस्तव ॥ ७५ ॥

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149 With B, °पतिन AD. 150 °पाकु° D. 151 With B, पचिवा° AD. 152 With B, °मानो AD. 153 With B, °मुत्कृत्य A, °मुत्करत्त्य D. 154 With B, °सृग्वसं AD. 155 With B, cf. T, रक्षनं AD. 156 With B, पद्मवती AD. 157 देवेन्द्रस् with B, देवेन्द्रास् AD. *Pāda* b has one extra syllable. देवेन्द्रस्तद्दृष्ट्वा s.em. with B, m.c., cf. T. 158 र् illegible in D. 159 With B, °नुतरं AD.

[37] °कुलि° A(24b). [38] D(25b). [39][B(81); C(27). [40] धैर्यम° A(25a) and D(26a).

दुःखिताः[160] परदुःखेषु निर्लोभा दुर्लभेषु च ।
विपक्षेषु क्षमावन्तः सन्तः[161] सुकृतसेतवः[162] ॥ ७६ ॥

समुन्मिषति को ऽप्येष[163] सत्त्वोत्साहो[164] महात्मनाम् ।
त्रैलोक्यं करुणार्द्राणां[165] येन यात्यनुकम्प्यताम्[166] ॥ ७७ ॥

उक्त्वेति[167] दिव्यौषधिभिस्तं कृत्वा स्वस्थविग्रहम् ।
प्रसाद्य लज्जावनतः शक्रः स्वनिलयं ययौ ॥ ७८ ॥

ततः समाप्ते विधिवद्यज्ञे राज्ञां महीपतिः ।
चक्रे मुनिवराणाञ्च पूजां त्रिदशपूजितः ॥ ७९ ॥

स रत्नवर्षैर्यज्ञान्ते[168] कन्याग्रामपुरप्रदः[169] ।
सहितं त्रिदशार्हेण[170] हरिणा हेममालिना ॥ ८० ॥

ददौ राजगजं ब्रह्मरथाख्याय पुरोधसे[41] ।
योजनानां शतं तूर्णमेकेनाह्ना[42],[171] प्रयाति[172] यः ॥ ८१ ॥

[43]तस्मै समर्पितं[173] दृष्ट्वा[174] राज्ञा भद्रगिरिं गजम् ।
अभूद्दुष्प्रसहो राजा तत्स्पृहाकृष्टमानसः[175] ॥ ८२ ॥

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160 With B, °खितः AD. 161 With B, पन्तः AD. 162 With B, °पेतवः AD. 163 प्यष A. 164 With B, सत्वत्पाहो A, सत्वोत्साहो D. 165 With B, °द्रणां AD. 166 °कम्पताम् B, °कम्प्यताम् s.a. B and em. C. 167 With B, उक्तेति AD. 168 °ज्ञान्तो D. 169 With B, °पूर° AD. 170 With B, °शार्हेन AD. 171 तूर्ण एकेना° s.a. B and em. C. न् in °ह्ना illegible in D. 172 व्रया° D. 173 With B, समर्पिति AD. 174 With B, दृष्टा AD. 175 With B, ततस्प्रिहा° A, ततस्त्रिहा° D.

[41] पुरोध° A(25b). [42] तूर्ण° D(26b). [43] B(83).

प्रयातेष्वथ[176] भूपेषु विस्मितेषु[177] मखश्रिया[178] ।
समर्पिते[179] यज्ञफले भार्गवाय महीभुजा ॥ ८३ ॥

तमुवाच समभ्येत्य स्वस्तिवादपुरःसरम्[180] ।
मरीचिशिष्यो वाह्नीकः प्राप्तपूजासनो मुनिः ॥ ८४ ॥

राजन्नध्ययनस्यान्ते गुरुर्मे गुरुदक्षिणाम् ।
ईहते परिचर्यार्थी सामान्यजनदुर्लभाम्[181] ॥ ८५ ॥

एकस्त्वमेव विधिना निर्मितो[182] दुर्लभप्रदः ।
बहवो जातु जायन्ते न लोके कल्पपादपाः[183] ॥ ८६ ॥

देवी[184] पद्मावती[185] पुत्रसहिता[186] गुरवे मम ।
तपःकृशाय[187] वृद्धाय[188] दीयतां[44] परिचारिका[189] ॥ ८७ ॥

इत्युक्ते मुनिना राजा [45]दयिताविप्रयोगजाम् ।
रुजं संस्तभ्य मनसा तमूचे धैर्यभूधरः ॥ ८८ ॥

[46]प्रयच्छामि मुने तुभ्यमीप्सितां[190] गुरुदक्षिणाम् ।
सहितां युवराजेन जीविताभ्यधिकां प्रियाम् ॥ ८९ ॥

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176 त्रया॰ D. 177 With B, ॰तेखु AD. 178 With B, ॰श्रीया AD. 179 With B, ॰पिति AD. 180 With B, पुरःपरं A, ॰वुरःपरं D. 181 With B, ॰दुर्लभा AD. 182 नर्मितो A. 183 With B, ॰पादपा AD. 184 With B, देवि AD. 185 With B, ॰वति AD. 186 With B, ॰पहित A, सहित D. 187 With B, ॰कृशय AD. 188 With B, वृद्धय AD. 189 With B, ॰रिकां AD. 190 With B, तुभ्यं मिप्सितां AD.

[44] दीय॰ A(26a). [45] D(27a). [46] C(28).

[47]इत्युक्त्वा[191] ससुतां तस्मै ददौ पद्मावतीं नृपः ।
स्वजीविते [192-]ऽपि निःस्नेहस्त्यागः[-192] सत्त्वमयात्मनाम् ॥ ६० ॥

आदाय राजदयितां[193] विरहक्लेशकातराम्[194] ।
सपुत्रामाश्रमं[195] गत्वा प्रददौ गुरवे मुनिः ॥ ६१ ॥

अत्रान्तरे दुष्प्रसहः कुरुराजः क्षितीश्वरम् ।
दृप्तो ययाचे[196] दूतेन भूत्यै भद्रगिरिं[197] गजम् ॥ ६२ ॥

पुरोहितार्पितं[198] राजा[199] न ददौ द्विरदं यदा ।
तदा विपुलसैन्येन स्वयं योद्धुं[200] समाययौ ॥ ६३ ॥

[48]बलिना कुरुराजेन [201-]रुद्धेषु पुरवर्त्मसु[-201] ।
[49]बभूव भूमिपालस्य[202] सैन्यं[203] रणरसोद्भटम्[204] ॥ ६४ ॥

स वीरकुञ्जरहरिः शक्तो ऽप्यरिविदारणे[205] ।
जनक्षयभयोद्विग्नः कारुण्यात् समचिन्तयत् ॥ ६५ ॥

अहो ऽनुकूलमित्रं मे[206] राजा दुष्प्रसहः परम् ।
मातङ्गलोभमोहेन[207] सहसा शत्रुतां[208] गतः ॥ ६६ ॥

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191 With B, °युक्त्व AD. 192 ऽपि निःस्नेह° em., पि निस्नेह° AD, विनिस्नेह° B. त्यागः with B, °त्यागं AD. 193 With B, °दायि° AD. 194 ए illegible in A. 195 °श्रमां D. 196 With B, पयाचे AD. 197 With B, °गिरि AD. 198 With B, °तार्प्यितं A, ताव्यितं D. 199 With B, राज AD. 200 With B, योद्धु AD. 201 With B, रुद्धे पुरषुवर्त्मसु AD. 202 With B, °पलास्य AD. 203 With B, सैन्या AD. 204 With B, °सोद्धटं AD. 205 With B, स्यरि° AD. 206 म A. 207 मतङ्ग° B only. 208 With B, शत्रुत्रं AD.

[47] B(85). [48] A(26b). [49] D(27b).

स्नेहान्ता: सुजनै: स्नेहा नि:स्नेहान्ताश्च[209] मध्यमै: ।
दुर्जनैर्घोरवैरान्ता[210] भवन्ति प्राणहारिण: ॥ ९७ ॥

[50]अहो विभवलोभेन क्षणक्षयिणि[211] जीविते ।
समुद्यमो ऽयमस्माकं परप्राणनिपातने ॥ ९८ ॥

हिंसायासप्रशान्तानां[212] सक्तानां[213] कलिकर्मसु ।
रणरक्ताभिषिक्तानां[214] भक्तार्थो[215] [51]ऽयं समुद्यम: ॥ ९९ ॥

सेवाविक्रीतजीवानां तुण्डपिण्डार्थिनामयम्[216] ।
कलहो दु:सह:[52],[217] क्रौर्यपिशुनानां शुनामिव[218] ॥ १०० ॥

अहो विभवलुब्धानां[219] परसंतापशीतला: ।
स्वसुखायैव[220] धावन्ति नृशंसचरिता[221] धिय: ॥ १०१ ॥

ये युद्धिसिद्धिसंनद्धा[222] रक्तान्तां[223] भुञ्जते[224] श्रियम् ।
कुत: क्रूरतरे[225] तेषां हृदये[226] करुणाकण:[227] ॥ १०२ ॥

एष दुष्प्रसहो राजा लुब्धो विभवमोहित: ।
न वध्य: सापराधो ऽपि करुणायतनं[228] मम ॥ १०३ ॥

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209 With B, निस्नेहा° AD. 210 With B, °रावैराता AD. 211 With B, °यिनि AD. 212 Em., हिंसयापप्रसान्तानां AD, हिंसयापप्रशान्तनां B. 213 With s.a. B and em. C, शक्तानां ABD. 214 With B, °तानं AD. 215 With B, भक्तर्थो AD. 216 तुण्ड em., cf. T, चण्ड° ABD. नामयम् with B, °नमयं AD. 217 With B, द:सह: AD. 218 With B, शुनमिव AD. 219 With B, °लुपधा° A, °लुपधी° D. 220 With B, °खयैव AD. 221 With B, °रितो AD. 222 युधि सिद्धि° B. 223 With B, °न्तं AD. 224 With B, भून्जते AD. 225 With B, क्रूरतारे AD, क्रुरतरे C. 226 हृदय D. 227 With B, कारुणकण: AD. 228 Em., कारुणायतनं A, कारुण्यायतनं B, कारुणायतनि D.

[50] B(87). [51] A(27a). [52] दु:स° D(28a).

[53]इति चिन्तयतस्तस्य कारुण्यात् काननैषिणः ।
प्रत्येकबुद्धाश्चत्वारः[229] स्वयं व्योम्ना समाययुः ॥ १०४ ॥

प्राप्तपूजासनाः[230] श्रुत्वा सर्वज्ञास्तत्समीहितम्[231] ।
राज्ञः प्रशमशीलस्य [54]प्रसन्नास्तत्त्वमूचिरे ॥ १०५ ॥

[55]संमोहपटलान्धेषु संसारिषु[232] दयालुता ।
शोभते तव भूपाल[233] सत्त्वलोकविवेकिनः[234] ॥ १०६ ॥

[56]क्रियतामीप्सितं[235] राजन् बोधौ बुद्धिर्निधीयताम् ।
संप्रति प्रतिरोधे ऽस्मिन् [236-]वनमेव विगाह्यताम्[-236] ॥ १०७ ॥

स्मेरनिर्झरझङ्कारकीर्णसंतोषसीकराः[237] ।
विविक्तकाननोद्देशाः[238] शमिनामेव[239] वल्लभाः ॥ १०८ ॥

इत्युक्त्वानुग्रहधिया विधायास्य[240] वियद्गतिम् ।
प्रभाप्रसाधितदिशस्ते तेन[241] सहिता ययुः ॥ १०९ ॥

यातेषु स्वपदं तेषु हिमवत्तटकाननम् ।
संप्राप्य पृथिवीपालः प्रसन्नप्रशमो[242] ऽभवत् ॥ ११० ॥

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229 With B, °त्वरः AD. 230 With B, °पनाः A, °स्सनाः D. 231 With B, सर्वज्ञस्त° AD.
232 With B, °रेषु AD. 233 भूपील D. 234 सत्त्वालोके s.em., cf. T. 235 With B, °मीप्सीतं AD.
236 वनमवविˆ AB, वनमेव वि° s.a. B and em. C. 237 स्मेर em., स्मैर° AD, स्वैर° B. °शीकराः
B. 238 With B, °नोद्धेश AD. 239 With B, °नमेव AD. 240 With B, °धया° AD. 241 तन A.
242 Em., cf. T, प्रयन्नप्र° AD, प्रयतः प्र° B, प्रयतप्र° C.

[53] C(29). [54] A(27b). [55] B(89). [56] D(28b).

विवेकविमलास्तस्य[243] धियः सत्त्ववतामिव ।
[244]बभुः [सुखवृषाः][245] पूर्णनिर्वाण्यो वनभूमयः ॥ १११ ॥

भूधरान्तरिते[57] तस्मिन् सहसा भूपभास्वति ।
शुशुचुर्मोहतिमिरप्राप्तशोकप्रजाः[246] प्रजाः ॥ ११२ ॥

ततस्तत्सचिवा[58] [247-]गत्वा मरीचिं[-247] मुनिमाश्रमे ।
शक्तं राज्यस्य रक्षायै राजपुत्रं ययाचिरे ॥ ११३ ॥

[59]मुनिना निर्विकारेण दत्तमादाय मन्त्रिणः ।
राजसूनुं[248] स्वनगरे चक्रुः सैन्यसमुद्यमम् ॥ ११४ ॥

ततः सैन्यसमुत्साह[249] इव राजवरात्मजः ।
सुभटाग्रेसरः प्राप[250] कुरुराजं रणाजिरे[251] ॥ ११५ ॥

स तेन हतविध्वस्तभग्नस्यन्दनकुञ्जरः[252] ।
पलायनपरित्राणः प्रययौ हस्तिनापुरम्[253] ॥ ११६ ॥

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243 With B, °मलस्त° AD. 244 AD add, cf. also B, p. 88: *bar*[1] *'dir dga' ba'i char gyi skad dod*[2] *yig 'bru gsum chad pa ma dpe*[3] *rnams las ma rned pa pri ya ni zhes pa 'di dar los gsar du bcug* [4-]*brgya dpe rnyed na dpyad*[-4]. 1 *par* A. 2 *dong* D. 3 *dpa* A. 4 *brgya dpa rngad na dbyad* A. Omitted in B. *brgya dpe rnyed na dbyad* D. [Between here, the three equivalent missing (Sanskrit) syllables for *dga' ba'i char* are not found in the original manuscripts. 'Dar-lo newly inserted "*priya ni*". If an Indian manuscript is found, compare (them).] The syllables प्रियनि, supposedly recomposed by 'Dar-lo, are corrupt. 245 Tentative reconstruction on the basis of T. The original Sanskrit for the first three syllables was lost. प्रियनिवुः ABD. 246 With B, शुशुवु° AD. 247 गत्वा em., गके AD, जग्मुर् B. मरीचिं with B, मरीचे AD. 248 With B, °सुनुं AD. 249 With B, स्यैन्य° AD. 250 With B, प्रापुः AD. 251 °जिर A. 252 °स्तभङ्ग° B only. स्यन्दन with B, °सन्दन° AD. 253 With B, m.c., हस्तिनपु° AD.

[57] भूध° A(28a). [58] ततस्तत् D(29a). [59] B(91).

बलिना राजपुत्रेण जिते दुष्प्रसहे[254] युधि ।
मन्त्रिभिस्तद्भुजन्यस्ता भूमि:[255] शेषधृतिं ययौ[256] ॥ ११७ ॥

राज्ञो[257] दुष्प्रसहस्याथ[60] कालेन कलुषात्मन: ।
बभूवावृष्टिदुर्भिक्षमरकोपप्लव:[258] पुरे ॥ ११८ ॥

[61]स विचिन्त्यानुतापार्तस्तीव्रं[259] जनपदापदम्[62] ।
न विवेद परित्राणं विफलस्वस्तिकक्रिय:[260] ॥ ११९ ॥

पृष्टा विपत्प्रतीकारं तेनामात्यास्तमूचिरे ।
दु:सहो ऽयं महाराज जनव्यसनोद्भव:[261] ॥ १२० ॥

मणिचूडस्य भूभर्तुर्यदि चौडमणि:[262] प्रभो ।
लभ्यते स सुधास्यन्दी तेनेयं तीर्यते विपत् ॥ १२१ ॥

[63]चारेभ्य: श्रुतमस्माभि: स राजा[263] हिमवत्तटे ।
स्थित: [264-]संसारवैमुख्यो विवेकविमलाशय:[-264] ॥ १२२ ॥

अर्थित: स ददात्येव विश्वचिन्तामणिर्मणिम् ।
पुत्रदारशरीरादि नादेयं[265] तस्य किंचन ॥ १२३ ॥

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254 दुष्थ° D. 255 With B, भूमिन AD. 256 With B, ययो AD. 257 With B, राज्ञे AD. 258 With s.a. B and em. C, बभूव वृष्टि° ABD. 259 With B, °यनुता° AD. 260 With B, °स्तिक: क्रिय: AD. 261 *Pāda* d has one syllable missing. प्रजानां व्यसनोद्भव: B, जनव्यसनसंभव: s.em., m.c., cf. T. 262 चूडा° B. 263 With B, राज AD. 264 °मुख्यविवे° s.a. B and em. C. 265 With s.a. B and em. C, न देयं ABD.

[60] दुष्प्र° A(28b). [61] C(30). [62] जन° D(29b). [63] B(93).

इति मन्त्रिवचः श्रुत्वा तथेत्याधार्य[266] चेतसि ।
स द्विजान् मणियाच्ञायै[64],[267] विससर्ज तदन्तिकम् ॥ १२४ ॥

अस्मिन्नवसरे राजा मणिचूडश्चरन्[268] वने ।
मरीचेराश्रमोपान्तमवाप [65]विपुलं मुनेः ॥ १२५ ॥

देवी[269] पद्मावती तत्र फलमूलाधृतिव्रता[270] ।
व्रजन्ती[271] विजने भीता विपिने[272] मुनिशासनात्[273] ॥ १२६ ॥

शबरैर्मृगयायातैर्दृष्टा[274] कष्टदशां श्रिता[275] ।
जिघृक्षुभिः[276] कम्पमाना चुक्रोश करुणस्वरम् ॥ १२७ ॥

आकर्ण्य करुणाक्रन्दं कुरलीकूजितोपमम्[277] ।
हा राजन् मणिचूडेति त्रायस्वेति[278] सुदुःसहम्[279] ॥ १२८ ॥

सहसाभिद्रुतः[280] कान्तां ददर्श नृपतिर्निजाम्[281] ।
राहुसंत्रासितस्येन्दोर्द्युतिं निपतितामिव ॥ १२९ ॥

[66]वीतरागाङ्गवसनां निरञ्जनपरिग्रहाम्[282] ।
[67]वदन्तीमिव[283] संभोगसंयोगानामनित्यताम्[284] ॥ १३० ॥

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266 With s.a. B and em. C, °त्यरधार्य AD, °त्यवधार्य B. 267 With B, °यज्ञायै AD. 268 °श्चरेन D. 269 दिवी A. 270 °मूल° B, धृति with B, °घ्रिति° AD, °धृत° C. 271 प्रज° D. 272 With B, विपेने D. 273 With B, मुने° AD. 274 शबरै with B, सबरै° AD. तैर्दृष्टां C, तैर्दष्टा D. 275 With B, शृता AD. 276 °क्षुधिः D. 277 कुररी° C. 278 With B, त्रय° AD. 279 With em. B, रदुः°AD. 280 With em. B, °साभिद्रुत AD. Editor notes °साभद्रुत as the original text reading in B. 281 त्रिप° A. 282 With B, °ग्रहं AD. 283 With B, °मिवं AD. 284 With B, °नाममीत्य° A, °नामनीत्य° D.

[64] मणि° A(29a). [65] D(30a). [66] B(95). [67] A(29b).

तां राजहंससुगतां विहारस्तनमण्डलाम्[285] ।
[68]अश्रुकाषायनयनां[286] विलोक्य करुणावनीम् ॥ १३१ ॥

संसारचरिताश्चर्यविचारेष्वपि[287] कर्कशम् ।
कृपाकृपाणीनिर्लूनमिवासीद्[288] भूपतेर्मनः ॥ १३२ ॥

एकाकिनं[289] वने देवी विगतच्छत्रचामरम् ।
दृष्ट्वा नाथमनाथैव[290] लोकनाथं[291] तथागतम् ॥ १३३ ॥

[69]तद्वियोगविषाक्रान्ता तद्दर्शनरसाकुला ।
शोकहर्षसमाकीर्णा बभूव भृशविह्वला[292] ॥ १३४ ॥

शमीताः[293] शबरा[294] राज्ञा[295] शापभीताः[296] प्रदुद्रुवुः[297] ।
न नामाभ्युदये[298] भानोर्दृष्टं सप्रतिभं तमः ॥ १३५ ॥

अत्रान्तरे शमद्वेषी सर्वभूताशयाशयः ।
[70]मारः पुरुषरूपेण समेत्य नृपमब्रवीत्[299] ॥ १३६ ॥

राजन्[300] राजीवनयनां[301] प्रियां प्रणयिनीमिमाम्[71],[302] ।
न त्यक्तुमर्हस्यजने वने वनजलोचन ॥ १३७ ॥

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285 °माण्ड° D. 286 With B, °नयनं A, नायनं D. 287 With B, °विचरे° AD. 288 With B, or °मिवाभूद्, °मिव AD. 289 एकाकीनं B. 290 With B, °नाथ्यैव AD. °नाथेव s.em., cf. T. 291 मौक° A. 292 °ह्वोला D. 293 Em., cf. T, सानीताः AD, सा नीता B. 294 With B, सबरा AD. 295 With B, राज्ञ AD. 296 With B, °भीत AD. 297 With B, °द्रुशुः AD. 298 With B, °मभ्यु° AD. 299 With B, cf. T, °मश्रपीद A, °मश्रवीत D. 300 राजान् D. 301 दीजी° D. 302 °णीमि° B.

[68] D(30b). [69] C(31). [70] A(30a). [71] °नीमि° D(31a).

[72]इयं हि ते मनोवृत्तिरिव[303] निःसुखतां[304] गता ।
वर्जिता राज्यभोगेन राजराज न राजते ॥ १३८ ॥

एतदाकर्ण्य नृपतिस्तं[305] विज्ञाय मनोभुवम्[306] ।
अन्तरायं विवेकस्य प्रत्यभाषत[307] सस्मितः ॥ १३९ ॥

जानामि त्वामहं[308] काममकामं शमसंयमे ।
संतोषवञ्छां[309] को नाम[310] भवता न विमोहितः ॥ १४० ॥

इतिवादिनि भूपाले[311] सहसान्तरिते[312] स्मरे ।
बभूव विक्लवा देवी तप्ता विरहवह्निना[313] ॥ १४१ ॥

दुःखितां तामदुःखार्हां[314] पतिभोगवियोगिनीम्[315] ।
उवाचाश्वासयन्[73],[316] राजा जायां जितमनोभवः[317] ॥ १४२ ॥

देवि[318] धर्मक्रियायुक्ता[74],[319] न शोकं कर्तुमर्हसि ।
दुःखावसानी[320] विरसः[321] सर्वो[322] ऽयं सुखविभ्रमः[323] ॥ १४३ ॥

देहिनां दयितासङ्गास्तरङ्गतरलायुषाम् ।
लोलपद्मपलाशाग्रस्खलज्जललवाकुलाः[324] ॥ १४४ ॥

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303 With s.a. B and em. C, °वृतिरिवि A, °वृत्तेरिव B, °वृतिरिव D. 304 न सुखतां B, निःसुखतां s.a. B and em. C. 305 °तिसं D. 306 Em., °भूव AD, °भवम् B. 307 °भाषित D. 308 With B, त्रामहं AD. 309 Em., cf. T, °वासं AD, °वतां B. 310 With B, नाप AD. 311 भूपले A. 312 With B, °रितै AD. 313 With B, °वह्निन्न AD. 314 Em., cf. T, तामर्हदुःखा AD, तामार्त्तदुःखां B. 315 °पियो° D. 316 With B, °श्वस° AD. 317 With B, °भव AD. 318 With C, देव AD, देवी B. 319 With B, °मकृययुक्ता AD. 320 With B, °खावपनि A, °खापपनि D. 321 पिरसः D. 322 With B, सर्वं AD. 323 भोगवि° B. 324 With B, °जमलवा° AD. प in °पला° illegible in A.

[72] B(97). [73] उ° A(30b). [74] धर्मक्रि° D(31b).

इमा मुहूर्तनर्तक्य:[325] कालमेघतडिल्लता: ।
संसारसर्परसना[326] विलासचपला:[327] श्रिय: ॥ १४५ ॥

[75]भोगा:[328] क्षणेनैव[329] वियोगरोगा[330]
विभूतय: स्वप्नविवाहतुल्या:[331] ।
वाताहता दीपशिखा सुखश्रीर्[332]
उन्मत्तनृत्तं[333] भववृत्तमेतत् ॥ १४६ ॥

[76]सर्वोपजीव्या करुणा[334] न लक्ष्मी:[335]
सद्धर्म:[336] प्रकाश: सततं[337] न दीपा: ।
यशांसि रम्याणि[338] न यौवनानि
स्थिराणि[339] पुण्यानि न जीवितानि ॥ १४७ ॥

सत्यव्रतस्तामिति[340] [77]सान्त्वयित्वा[341]
विसृज्य जायां[342] निलये[78],[343] महर्षे: ।
चचार संसारपराङ्मुखानां
संतोषपुण्येषु तपोवनेषु ॥ १४८ ॥

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325 With B, °नार्त° AD. 326 With B, °सर्प्रर° A, °सर्व्पर° D. 327 With B, °पला AD. 328 Em., भोग ABD. 329 With s.a. B and em. C, क्षणो नैव ABD. 330 °रोग: B. 331 स्वस्न: A. 332 With em. B, श्रीत् AD. 333 °नृत्यं B. Editor notes युन्मत्तनृत्यं as the original text reading in B.
334 With B, करुण AD. 335 With em. B, लक्ष्मी AD. 336 धर्म: s.em. with em. B, m.c.
337 With em. B, cf. T, सतन AD. 338 With B, °यानि AD. 339 °राण D. 340 °प्रत° D.
341 With B, सात्व° AD. 342 With B, जायं AD. 343 With s.a. B and em. C, निलयं ABD.

[75] B(99). [76] C(32). [77] A(31a). [78] निल° D(32a).

तदागतास्ते[344] त्वरया विसृष्टा:[345]
पञ्च द्विजा दुष्प्रसहेन राज्ञा ।
तमर्थिनामेकमकालबन्धुं
विशुद्धसत्त्वं[346] ददृशुर्वनान्ते[347] ॥ १४९ ॥

[79]ते स्वस्तिवादं[348] शनकैर्विधाय[349]
विशस्तधैर्या[350] इव साध्वसेन[351] ।
तमूचिरे सूचिततीव्रतापा[352]
दीर्घोष्णनिश्वाससमीरणेन[353] ॥ १५० ॥

राजन् पुरे दुष्प्रसहस्य राज्ञ:
क्रूरोपसर्गैर्हृतशान्तवर्ग:[354]।
जन: कृत: कृत्तसमस्तकाम:[355]
प्रकाममार्तस्वनमात्रशेष: ॥ १५१ ॥

अशेषदोषप्रशमैकहेतुस्
त्रैलोक्यरक्षाप्रथितप्रभाव:[80],[356] ।
चूडामणिर्देव[81],[357] भवद्वितीर्ण:[358]
करोति तस्योपनिपातशान्तिम् ॥ १५२ ॥

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344 With C, तथा° ABD. 345 With s.a. B and em. C, विमृष्टा: ABD. 346 With B, °सत्व AD. 347 With B, °नान्ति AD. 348 स्वस्त° D. 349 With B, सनकै° AD. 350 विश्वस्त° B, विशस्त° s.a. B and em. C. 351 With B, सध्व° AD. 352 °त्रापा A. 353 °णैन D. 354 With B, °सर्गहित° AD. 355 With B, °समप्त° AD. 356 With B, °रक्षप्र° AD. 357 With B, °दैव° AD. 358 With B, °द्विदीणा: A, °द्विदिणा: D.

[79] B(101). [80] त्रैलो° A(31b). [81] चूडाम° D(32b).

दयाजुषश्चन्दनपल्लवार्द्रा:[359]
स्वच्छाशयाश्चन्द्रमणिप्रकाशा:[360] ।
संतापकाले शरणं जनानां
भवद्विधा एव[361] भवे भवन्ति ॥ १५३ ॥

[82]इत्यर्थितस्तैरविलुप्तसत्त्व:[362]
संपूर्यमाण: करुणारसेन ।
उवाच संचिन्त्य जनोपतापं[363]
संक्रान्तमन्त: श्रुतिवर्त्मनेव ॥ १५४ ॥

[83]अहो स राजा[364] सहते कथं नु[365]
देवोपघातेन निपीडितानाम् ।
निर्दारितान्त:करणं[366] प्रजानां
वियोगदु:खोद्भवमार्तनादम् ॥ १५५ ॥

अयं मणिर्मस्तकमूलजन्मा[367]
निष्कृत्य[368] तूर्णं प्रतिगृह्यतां मे ।
धन्यो[369] ऽस्मि यद्यर्थिजनस्य[84],[370] दु:ख-
क्षये [85],[371]-क्षणं कारणतां-[371] व्रजामि ॥ १५६ ॥

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359 दयायुष° B. पल्लवार्द्रा: with B, °पल्लवार्द्र: A, °पल्लवार्द्र: D. 360 With B, °प्रकाश: AD. 361 अव A. 362 With B, °लब्त° AD. 363 °तासं A. 364 With B, राज AD. 365 With s.a. B and em. C, न ABD. 366 Em., निर्दरि° AD, निदारि° B, विदारि° C. 367 With B, मनिर्म्मास्त° A, मणिर्मास्त° D. 368 निष्कृत्य C. 369 With B, cf. T, धस्या AD. 370 यद्यंर्थि° D. 371 क्षणका° B, क्षणं का° s.a. B and em. C.

[82] B(103). [83] C(33). [84] य° A(32a). [85] D(33a).

इत्युक्तमात्रे[372] वसुधाधिपेन
धराधराम्भोधिमहीधरित्री[373] ।
चिरं चकम्पे चकितेव तस्य
शिरस्तटोत्पाटनतीव्रदुःखात् ॥ १५७ ॥

[86]ततः कृपाकोमलचित्तवृत्तेस्[374]
[375-]ते तीक्ष्णशस्त्रैर्वचसा[-375] नृपस्य ।
सुतीक्ष्णशस्त्रादपि[376] तीक्ष्णचित्ता[377]
स्वयं शिरः पाटयितुं प्रवृत्ता[378] ॥ १५८ ॥

तद्दुष्करं[379] कर्म नरेश्वरस्य
व्योम्ना[380] विमानैर्नलिनासनाद्याः[381] ।
सुराः सविद्याधरसिद्धसाध्याः[382]
समाययुर्द्रष्टुमलुप्तसत्त्वम्[383] ॥ १५९ ॥

विपाट्यमाने शिरसि प्रसह्य[384]
रत्नप्रभाविभ्रममादधानैः ।
स रक्तपूरैरभिषिक्तकायः[385]
सेहे व्यथामर्थिसुखे प्रवृत्तः ॥ १६० ॥

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372 °मत्रे A. 373 धरा with B, धार° AD. भोधि° with C, °बोधि° ABD. 374 वृत्तेस् with s.a. B and em. C, °वृत्तैस् ABD. 375 ते तीक्ष्ण em., m.c., cf. T, तीक्ष्ण° AD, सुतीक्ष्ण° B. 376 With B, °शत्रदपि AD. 377 Em., चित्तः ABD. 378 प्रवृत्तः B. 379 With B, तदुःकरं AD. 380 Em., cf. infra, 3.189b, व्योम्न AD, व्योम्नि B. 381 With B, °नाद्यः AD. 382 With B, °साध्यः AD. 383 °युर्दृ° D. 384 With B, स्रस° AD. 385 With B, cf. T, रक्षपू° AD.

[86] B(105).

विलोक्य तं सत्त्वनिबद्धधैर्यं[87],386
तीव्रव्यथावेगनिमीलिताक्षम्[88],387 ।
ययुर्विरामं388 न नृशंसवृत्तेर्389
विप्राः क्षणं राक्षसतामवाप्ताः ॥ १६१ ॥

[89]विचार्य390 राजा स्वशरीरदुःखं
संसारिणां क्लेशमयं391 शरीरम् ।
[90]एवंविधैर्दुःखसहस्रलक्षैर्392
आक्रान्तमित्यार्ततरो बभूव ॥ १६२ ॥

सो ऽचिन्तयद्देहनिबद्धरत्न-
दानेन393 यत्पुण्यफलं394 मयाप्तम्395 ।
तेनोग्रदुःखं कलयामि 396-मा भूद्
अपुण्यपाके-396 नरके नराणाम् ॥ १६३ ॥

समुद्धृते रक्तवसावसिक्ते397
तस्मिन्मणौ निश्चलतालुमूलात् ।
मूर्च्छाकुलो ऽपि प्रययौ398 399-स हर्षं-399
संपूरणेनार्थिमनोरथस्य400 ॥ १६४ ॥

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386 °निपद्ध° D. धैर्यं with B, °धैर्य AD. ऐ illegible in A. 387 With B, °थवे° AD. 388 °रामां D. 389 नृशंस with B, नृशंप्र° AD. °वृत्तेर्° AB, °वृत्तेर्° s.a. B and em. C. 390 च् illegible in A. 391 °मायं D. 392 एवंपि D. 393 °यददेह° D. दानेन with B, m.c., °दाने AD. 394 प् illegible in A. 395 मयास्तं A. 396 With B, मा भूपुण्य° AD. 397 °वासा° D. 398 With B, त्रययौ AD. 399 Em., स हर्ष AD, सहर्षः B, स हषं s.a. B, सहर्षं C. 400 With s.a. B and em. C, •रथेन ABD.

[87] सत्त्व° A(32b). [88] ती° D(33b). [89] B(107). [90] C(34).

स कम्पमानाङ्गुलिपल्लवेन
    दत्वा स्वहस्तेन मणिं द्विजेभ्यः ।
निमीलयन् संतमसेन[91] लोकं
    पपात[92],401 तिग्मांशुरिवातिरक्तः402 ॥ १६५ ॥

[93]अलुप्तसत्त्वे पतिते पृथिव्यां
    तस्मिन् सुराणां सह पुष्पवर्षैः ।
मणिं समादाय ययुर्द्विजास्ते403
    तूर्णं404 पुरं दुष्प्रसहस्य राज्ञः ॥ १६६ ॥

स तेन सद्यः405 शमितोपसर्गः406
    स्वर्गोचितासादितभोगवर्गः407 ।
तद् बोधिसत्त्वस्य समस्तसत्त्व-
    संतारणार्हं408 प्रशशंस409 सत्त्वम् ॥ १६७ ॥

अत्रान्तरे किंचिदवाप्तसंज्ञं410
    नरेश्वरं विश्रुतरत्नदानम्411 ।
समाययुर्भार्गवगौतमाद्या
    मरीचिमुख्या412 मुनयो वनेभ्यः ॥ १६८ ॥

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401 With B, पपत A, पत D. 402 With B, तिक्मां° AD. 403 With B, युद्वि° AD. 404 With B, रूर्णं AD. 405 With B, सद्य AD. 406 With B, समि° AD. 407 With B, सर्गो° AD. 408 With B, समप्त° AD. 409 With B, cf. T, प्रशं AD. 410 With B, °वास्तसंज्ञ A, °वाप्तसंज्ञ D. 411 विशुत° A. 412 With B, मरीचें° AD.

[91] °मसे° D(34a). [92] प° A(33a). [93] B(109).

मरीचिमेवानुगता[413] च देवी
    पद्मावती वीक्ष्य परिक्षतं[414] तम् ।
संमोहवेगाभिहता पपात
    क्षणं क्षितौ बाललतेव[415] लूना ॥ १६९ ॥

[94]दिगन्तसंचारिणि चारणानां
    नभश्चराणां[416] [95]नृपसाधुवादे[96] ।
सराजपुत्राः सह मन्त्रिमुख्यैः
    प्रजाः[417] प्रजानाथमथोपजग्मुः[418] ॥ १७० ॥

वीक्ष्य क्षितीशं क्षतजोक्षिताङ्गम्
    अक्षीणसत्त्वं[419] पतितं पृथिव्याम् ।
पृथुव्यथाक्लेशजुषं[420] जनानाम्
    अभूदभूतार्थविकल्पजल्पः[421] ॥ १७१ ॥

कुठारिकैः कैश्चिदहो दयार्द्रैः
    सर्वार्थिसेव्यः[422] सरलः सुवृत्तः[423] ।
दुरात्मभिः स्वार्थलवाभियुक्तैश्[424]
    छायातरुः[425] कष्टमयं निकृत्तः ॥ १७२ ॥

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413 With B, मरीचमवानुगत A, मरीचेमेवानुगत D. 414 With B, cf. T, परिकातन् AD. 415 With B, बललतेव AD. 416 With B, नधस्वरा° A, नभस्वरा° D. 417 प्रजाः with B, cf. T, omitted in AD. 418 With B, °नथम°AD. °थोवज° D. 419 With B, °क्षिणस° AD. 420 युषं B.
421 °पिकल्प° A. 422 With B, °पेव्यः AD. 423 With B, सुवृतः AD. 424 °लयभि° D.
425 °छया° A.

[94] B(111); C(35). [95] D(34b). [96] नृ° A(33b).

अहो परार्थोज्झितजीवितो[426] ऽयं
परां[427] चमत्कारदशां प्रयातः ।
ससौरभश्छिन्नतनुर्नितान्तं[428]
भवत्युदारः[429] सहकार[430] एव ॥ १७३ ॥

[97]लुब्धस्य न स्वः स्वजनो ऽपि जन्तोर्
न कामकामस्य धने ऽनुरोधः ।
सर्वात्मना सत्त्वहितोद्यतस्य
देहो ऽपि न स्नेहपदं दयालोः ॥ १७४ ॥

येषां[431] कृते[432] दैन्यमयं[433] [98]प्रयाति
सर्वार्थिनाश्चार्थिजनो[434] ऽर्थिभावम्[435] ।
त एव दीनोद्धरणव्रतानां[436]
प्राणाः परित्राणपणे[437] तृणानि ॥ १७५ ॥

इति प्रवादे विविधानुभावे
विजृम्भमाणे[438] मुनिमण्डलस्य ।
भूपालमभ्येत्य सबाष्पचक्षुर्
मुनिर्मरीचिः[439] प्रणयादुवाच ॥ १७६ ॥

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426 With B, cf. T, °थोज्झ्यत° AD. 427 With B, परं AD. 428 Em., cf. T, °तनुर्गितांतं AD, °तनुर्गतात्मा B. 429 With B, °दार AD. 430 With B, सहाकार AD. 431 With B, येषा AD. 432 With B, कृति AD. 433 With B, cf. T [AD only], न्यमयं AD. 434 सर्वात्मना चार्थिजनो B. 435 With B, °भारं AD. 436 °प्रतानां D. 437 °त्राणा° D. 438 With B, विज्रिम्भमाने AD. 439 With B, °रीचेः AD.

[97] B(113). [98] A(34a); D(35a).

अहो नु निष्कारणबन्धुभावम्
    आलम्ब्य राजन् दयया जनस्य ।
प्रजापरित्राणविधानभूमिस्[440]
    तनुस्त्वयेयं[441] तृणवद्वितीर्णा ॥ १७७ ॥

[99]क्षय:[442] प्रवृत्तो[443] निरपेक्षवृत्तेस्[444]
    तवार्थिबन्धोर्निजजीविते[445] ऽपि ।
यदेष[446] कामं[447] कमलानिकाय:
    कायस्त्वयापायपदे नियुक्त: ॥ १७८ ॥

अप्यस्ति राजन् सुकृतव्रते ऽस्मिन्
    फलस्पृहा प्राणपणे[448] ऽपि काचित् ।
अप्यर्थिहेतोस्तव[449] तालुभेद-
    खेदाद्विकारं[100] भजते[450] न चेत: ॥ १७९ ॥

इत्यद्भुताविष्कृतमानसेन
    मुनीन्द्रमध्ये मुनिना स पृष्ट: ।
उवाच संस्तभ्य[451] रुजं प्रयत्नाद्
    रक्ताभिषिक्तं वदनं प्रमृत्य[452] ॥ १८० ॥

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440 With B, °भूमि AD. 441 तनुस्तवेयं B. 442 With C, क्षयं ABD. 443 With B, प्रवृत्ता AD. 444 With B, °वृत्तिस् AD. 445 With B, °र्निजाजी° AD. 446 With B, °देश AD. 447 With B, काम AD. 448 With B, पाणा° AD. 449 Sc. er., cf. T, अस्यर्थि° AD, अस्यार्थि° B. 450 भजत D. 451 With C, संस्तृभ्य AD, संस्तम्भ्य B. 452 प्रम्रंज्य D.

[99] B(115); C(36). [100] °भेदखे° A(34b) and D(35b).

फलस्पृहा[453] नास्ति मुने ममान्या[454]
किं त्वेक एव प्रचुरो ऽभिलाषः[455] ।
यद्घोरसंसारनिमग्नजन्तु-
संतारणायैव[456] भवे भवेयम्[457] ॥ १८१ ॥

[101]अर्थिप्रिये देहविदारणे ऽस्मिन्
नैवास्ति मे को ऽपि विकारलेशः ।
यद्येष सत्यः[458] समयो मयोक्तस्[459]
तदस्तु स्वस्थमिदं[460] शरीरम् ॥ १८२ ॥

इत्युक्तमात्रे सहजानुभावे[461]
सत्त्वोचिते सत्यधनेन राज्ञा ।
अभूद्वपुः[462] सत्यबलेन तस्य
रूढव्रणं[463] तत्क्षणजातरत्नम् ॥ १८३ ॥

ततः सुरैः शक्रविरिञ्चिमुख्यैर्[464]
जातप्रहर्षैर्मुनिभिश्च[102] सर्वैः ।
[103]अभ्यर्थितो[465] ऽपि क्षितिपालनाय
भोगाभिलाषी[466] न बभूव भूपः ॥ १८४ ॥

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453 With B, °स्पृह AD. 454 With B, °मान्य AD. 455 With B, °लासः AD. 456 With B, °संतरणा° AD. 457 ए illegible in A. 458 With B, सत्य AD. 459 With B, मयोक्तास् AD. 460 मिदं with B which reads मे स्वस्थे° . *Pāda* d has one syllable missing. 461 With B, °भवे AD. 462 With B, °वपु AD. 463 With B, रुढ° AD. 464 With B, °मुख्यै AD. 465 With B, °यार्थितो AD. 466 With B, °लासी AD.

[101] B(117). [102] °मुनि° A(35a). [103] D(36a).

अवाप्तसंज्ञा[467] मुनिना प्रमुक्ता[468]
पद्मावती राजसुतेन साकम्[469] ।
पतिं[470] ययाचे विरहोपशान्त्यै
सिंहासनाक्रान्तिसुखं[471] प्रजानाम्[472] ॥ १८५ ॥

[104]ततस्तमभ्येत्य कृपाकुलास्ते
प्रत्येकबुद्धा जगतो हिताय ।
देहप्रभापूरितदिग्विभागा
बभाषिरे[473] हर्षमिवोद्गिरन्तः ॥ १८६ ॥

चिरादवाप्ते विरहावसाने
पुनः परित्यागदशामसह्याम्[474] ।
न राजपुत्रः सहते न देवी
दुःखानुबन्धो ह्यसकृन्निपातः[475] ॥ १८७ ॥

स्वमर्थिने यः प्रददाति देहम्
आपन्नदुःखप्रशमैकहेतुः ।
कथं स कुर्यात् स्वजने ऽप्युपेक्षां[476]
[105]धर्मो[477] ऽप्ययं यस्य परार्थ[106] एव ॥ १८८ ॥

467 With B, अवास्त॰ A, अपाप्त॰ D. 468 प्रयुक्ता C. 469 Em., सांकं AD, सार्धम् B. 470 With B, पति AD. 471 With B, ॰नकान्ति AD. 472 प्रजानं D. 473 ॰षिते D. 474 पारि॰ D. सह्याम् with B, cf. T, ॰सज्यां AD. 475 With B, ॰पकृ॰ AD. 476 With B, ॰पेक्षं AD. 477 With B, दर्म्म A, दर्म्मो D.

[104] B(119); C(37). [105] A(35b). [106] प॰ D(36b).

इत्युक्तमाकर्ण्य[478] नरेश्वरस्तैस्
तथेति[479] निश्चित्य धिया कथंचित्[480] ।
व्योम्ना विमानैः स्वपुरीमवाप्य[481]
भेजे[482] निजं राज्यपदं सपुत्रः[483] ॥ १८९ ॥

इति स विपुलसत्त्वः सत्यवान्[484] बोधिसत्त्वः[485]
सुचिरविहितराज्यः[486] [487]-सौगतं धाम-[487] भेजे[488] ।
जिनपुरमणिचैत्यच्छत्ररत्नप्रदीप-
प्रकटितविविधश्रीर्लक्षणाभ्यस्तबोधिः[489] ॥ १९० ॥

इत्याह भगवान् बुद्धः स्ववृत्तान्तनिदर्शनैः[490] ।
दानोपदेशे[491] भिक्षूणां सम्यक्संबोधिसिद्धये ॥ १९१ ॥

इति क्षेमेन्द्रविरचितायां बोधिसत्त्वावदानकल्पलतायां मणिचूडावदानं नाम तृतीयपल्लवः[107],[492] ॥

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478 With B, °त्युक्तं मा° AD. 479 With B, °स्तेस्त° AD. 480 °चत A. 481 With B, °वास्य AD. 482 With B, भोजे AD. 483 With C, सपुत्रा: AD, स्वपुत्रैः B. 484 With B, °वन AD. 485 पोधि° A. 486 With C, °पिहित° ABD. 487 With B, cf. T, सौगतान्वाम AD. 488 भोजे D. 489 With B, °मणिचेत्य° A, °मणिचोत्य° D. 490 °दर्शनि: A, °दर्शनि B. 491 With B, °देश AD. 492 तृतीय: प° B.

[107] °तीय° D(37a).

[1][४. मान्धात्रवदानम्][1]

शोभन्ते भुवनेषु[2] भव्यमनसां[3] यन्नाककान्ताकर-
प्रोढोदञ्चितचारुचामरसितच्छत्रस्मिता:[4] संपद: ।
यच्चोत्सर्पति[5] तर्पितश्रुति यश: कर्पूरपूरोज्ज्वलं[6]
स्वल्पं[7] दानकणस्य[8] तत्फलमहो दानं निदानं[9] श्रिय: ॥ १ ॥

अभूदुपोषधो नाम भूभृद्यस्य विभावत:[10] ।
विबुधाभिमता कीर्ति: सुधा दुग्धोदधेरिव ॥ २ ॥

वसुधामवतो यस्य वसुधामवत: पुर: ।
ननाम[11] प्रणतौ[12] कस्य न नाम नृपते: शिर: ॥ ३ ॥

शुद्धा धीरिव धर्मेण दानेनेव दयालुता ।
विभूतिर्विनयेनेव भूषिता येन भूरभूत् ॥ ४ ॥

गुणिन: प्रांशुवंशस्य[13] बभूवेन्दुद्युते:[14] स्थिति:[15] ।
यस्य [2]सर्वातपत्रस्य[3] मूर्ध्नि सर्वमहीभृताम्[16] ॥ ५ ॥

[4]यस्येश्वरशिर:स्थायि शुभ्रं गङ्गाजलोज्ज्वलम् ।
भ्रमत्यदभ्रं[17] लोकेषु भुवनाभरणं यश: ॥ ६ ॥

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1 B starts चतुर्थ: पल्लव: । मान्धात्रवदानम् । C starts ४ मान्धात्रवदानम् । 2 With B, भूव° AD. 3 With B, °नसं AD. 4 यन्नाग° D. °प्रौढ° B. 5 With B, यच्छो° AD. 6 कर्वू° D. 7 With B, स्वल्प AD. 8 With B, °नाक° AD. 9 With B, °दान AD. 10 With B, °वते AD. 11 ननम D. 12 With B, °तो A, °त D. 13 With B, प्रंशु° A, प्रिशु° D. 14 °भूवन्दु° A. 15 With B, स्थित: AD. 16 With B, °भृतं AD. 17 भ्रमे° D.

[1] A(36a); B(123); C(38). [2] D(37b). [3] °तप° A(36b). [4] B(125).

कर्तुः क्रतुसहस्राणां सहस्राक्षाधिकश्रियः ।
यस्य षष्टिसहस्राणि[18] कलत्रं सुदृशामभूत् ॥ ७ ॥

कदाचिन्मुनिरक्षार्थै[19] रक्षःक्षयकृतक्षणः[20] ।
विचचाराश्वमारुह्य स तपोवनभूमिषु ॥ ८ ॥

तत्र राजर्षिभिः[21] कैश्चित्पुत्रेष्टिकलशं धृतम् ।
दूराध्वश्रमसंतप्तः स[22] पयः पूर्णमापपौ ॥ ९ ॥

विजनासादितं[23] पीत्वा[24] स मन्त्रकलशात् पयः[25] ।
राजधानीं समासाद्य गर्भं लेभे विभुर्भुवः[26] ॥ १० ॥

स्वप्नमायेन्द्रजालादि[27] यस्याः[28] कौतुकविप्रुषः ।
जयत्यद्भुतसंभारभूमिः सा भवितव्यता ॥ ११ ॥

[5]विधेर्विविधवैचित्र्यचित्रकर्मविधायिनः[6],[29] ।
आश्चर्यरेखाविन्यासं[30] कः परिच्छेत्तुमीश्वरः ॥ १२ ॥

कालेन[31] तस्य मूर्धानं भित्त्वा[32] [33]-बालोंऽशुमानिव-[33] ।
रूढव्रणस्य सहसा दिव्यद्युतिरजायत[34] ॥ १३ ॥

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18 With B, षष्ठि° AD. 19 With B, °रक्षये AD. 20 With B, रक्षिक्ष° AD. 21 With B, राजार्षि° AD. 22 With B, प AD. 23 With B, °नसादि° AD. 24 With B, पित्वा AD. 25 वयः A. 26 With B, विभू° AD. 27 स्वस्न° A. 28 With B, यस्यः AD. 29 With C, °वैचित्य° AD, °वैचित्र° B. 30 With B, अश्च° AD. 31 कालन A. 32 With C, भित्वा ABD. 33 With B, बालो शू° AD. 34 With B, दिव्यं द्यु° AD.

[5] D(38a). [6] °विध° A(37a).

[7]तं राजजाया जगृहुर्जगत्साम्राज्यलक्षणम्[35]।
वात्सल्यप्रस्नुतकुचा:[36] पुण्यं मूर्तिमिवाश्रितम् ॥ १४ ॥

[8]मां धारयिष्यति शिशुः श्लाघ्यो ऽयं[37] जननीपदे ।
इति तासां मिथो वाक्यैर्मान्धाताभून्नृपात्मजः[38] ॥ १५ ॥

तस्य प्रवर्धमानस्य[39] बालक्रीडाविलासिनः ।
षडिन्द्रः प्रययौ कालः[40] पुण्यक्रीडाक्षयायुषः ॥ १६ ॥

नवयौवनमारूढः सर्वविद्यासु पारगः ।
स याते पितरि स्वर्गं भेजे राज्यं[41] क्रमागतम् ॥ १७ ॥

यक्षो दिवौकसो नाम सुकृतेर्दासतां[9] गतः ।
अभिषेकोपकरणं दिव्यं तस्योपनीतवान् ॥ १८ ॥

स स्वर्णबद्धमुकुटः कल्पितोष्णीषशेखरः[42] ।
शरदभ्रावतंसस्य[43] मेरोः शोभामवाप्तवान् ॥ १९ ॥

सप्त रत्नानि[44] तस्याथ प्रादुर्भूतानि तत्क्षणे ।
चक्राश्वमणिहस्तिस्त्रीगृहसेनाग्रगाण्यपि[45] ॥ २० ॥

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35 साम्र॰ with em. B, °संम्रा° A, °सम्रा° D. लक्षणम् with C, °लक्षणि AD, °रक्षणे em. B. 36 स्नुत with em. B, °स्तुत° AD, °स्रुत° C. कुचा: em., cf. T, °करवा: AD, °क्षीरा em. B, °क्षीरा: C.
37 With B, य AD. 38 With B, °मान्जाता° AD. 39 With B, °माण° AD. 40 With B, काल AD.
41 With B, राज्य AD. 42 With B, °शेषर: AD. 43 With B, परदभ्रावतंपस्य A, सरदभ्रावतंपस्य D.
44 With B, °ननि AD. 45 With B, °गान्यपि AD.

[7] B(127). [8] C(39). [9] सु° D(38b). सुकृ° A(37b).

बभूव चास्य पुत्राणां[46] तुल्यरूपबलौजसाम् ।
सहस्रं विजितारातेर्भुजानामिव[47] भूभुजः ॥ २१ ॥

[10]वसुंधरां[48] समस्ताब्धिवेलाकलितमेखलाम्[49] ।
निखिलां विदधे दोष्णि शेषविश्रान्तिनिर्वृताम् ॥ २२ ॥

भुवनत्राणसंनद्धः[50] प्रत्यग्रकमलाश्रयः ।
चक्रवर्ती[51] स सुकृतैर्विष्णोः[52] कर इवाबभौ ॥ २३ ॥

त्रिजगज्जाह्नवी[53] कीर्तिः[54] प्रभावाभरणाः[55] श्रियः ।
[11]सो ऽयं [12]सुकृतवल्लीनां प्रथमः कुसुमोद्गमः ॥ २४ ॥

स कदाचिद्वनान्तेषु विकाशिकुसुमश्रियः[56] ।
रुचिराः[57] सचिवैः सार्धं विचचार विलोकयन् ॥ २५ ॥

ददर्श तत्र निष्पक्षान्[58] विहगान् पादचारिणः ।
व्योममार्गगतिं स्मृत्वा[59] प्रयातान् कृशतामिव ॥ २६ ॥

पक्षहीनानगतिकान् वृत्तिक्षीणान्निरम्बरान्[60] ।
दरिद्रानिव तान् वीक्ष्य प्रोवाच[61] कृपया[62] नृपः ॥ २७ ॥

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46 पुर्वाणां D. 47 With C, °तेर्भूजाना° AD, °तेभूभुजा° B. 48 °धरी D. 49 With B, cf. T, समप्तादि्पवेलाकालित° AD. 50 With C, cf. T, °भुवनातपसं° ABD. 51 With B, °वर्ति AD. 52 णोः with B, णो AD. सुकृतेर्वि° B. 53 With B, °जह्नवि AD. 54 With B, कीर्तेः AD. 55 With B, °रणा AD. 56 With B, °कासि° AD. 57 Em., रुचिरां AD, रुचिरं B. 58 With B, °क्षन AD. 59 With B, स्मृत्या AD. 60 With B, वृत्तिं क्षिणा° AD. 61 With B, °वच AD. 62 With B, कृपय AD.

[10] B(129). [11] D(39a). [12] A(38a).

अहो वराकैर्विहगैः[63] किमेतैः[64] कुकृतं कृतम् ।
यदेते पक्षविकलाः[65] कृच्छ्राच्चरणचारिणः[66] ॥ २८ ॥

इत्युक्ते भूमिपतिना करुणाकुलितात्मना ।
पुरःस्थितो[67] महामात्यः सत्यसेनस्तमब्रवीत्[68] ॥ २९ ॥

[13]श्रुतमेतन्मया देव[69] कथ्यमानं[70] वनेचरैः[71] ।
कारणं पक्षपतने[72] यदभूत् पक्षिणामिह[14],[73] ॥ ३० ॥

[15]सन्ति पञ्च शतान्यत्र पुण्यधाम्नि तपोवने ।
तपःस्वाध्यायशक्तानां[74] मुनीनां दीप्ततेजसाम् ॥ ३१ ॥

तेषामध्ययनध्यानजपविघ्नविधायिनः ।
एते कोलाहलं चक्रुः[75] खगास्तरुवने[76] सदा ॥ ३२ ॥

तस्मै विहगसंघाय कर्णापायपरश्रुते[77] ।
अतिसंवर्धमानाय[78] चुकोप मुनिमण्डलम्[79] ॥ ३३ ॥

तदुद्भूतमहाशापतापप्लोषेण[80] सर्वतः ।
क्षणेन पक्षिणां[81] पक्षा व्यशीर्यन्त[82] कृतागसाम्[83] ॥ ३४ ॥

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63 With B, वाराकैविहागैः AD. 64 With B, किमि° AD. 65 वक्ष° A. 66 Em., m.c., cf. T, कृच्छच्चर° AD, कृच्छ्रचर° B. 67 With B, पुरस्थि° A, फुरस्थि° D. 68 सत्यस° D. तम with B, °थम° AD. 69 With B, दव AD. 70 With B, कत्यमानां AD. 71 With B, °चारेः AD. 72 With B, °पदने AD. 73 वक्षि° A. 74 °सक्तानां s.em. with C. 75 With B, चक्रु AD. 76 With B, खगस्° AD. 77 Em., कर्णं कायपरं श्रुते AD, कर्णज्वरकरे रुते em. B, कर्णापायकृते परम् C. 78 With C, cf. T, अभिसंबद्ध° ABD. 79 With B, °मण्डलः AD. 80 With B, °प्लषेण A, °प्लषण D. 81 With B, °णा AD. 82 With B, °सीर्यन्त AD. 83 With B, °शसां AD.

[13] B(131). [14] पक्षि° A(38b); D(39b). [15] C(40).

त एते विहगाः पक्षरहिताः[84] कृच्छ्रवर्तिनः ।
त्वद्विपक्षा[85] इव वने श्रान्ताश्चरणचारिणः[86] ॥ ३५ ॥

महामात्येन कथितं निशम्यैतन्महीपतिः[87] ।
उवाच करुणाक्रान्तस्तप्तः[88] शापेन पक्षिणाम् ॥ ३६ ॥

अहो तेजः परिणतं[89] [16]शान्तानामपि[17] कानने ।
अङ्गाराणां मुनीनाञ्च दहत्येवानिवारितम् ॥ ३७ ॥

[18]मिथ्यातपस्विभिः किं तैः स्वसुखाय[90] न यैः कृतः ।
मनसः[91] कोपतप्तस्य परिषेकः क्षमाम्बुभिः[92] ॥ ३८ ॥

प्रसन्ना धीर्मनो[93] मैत्रं दया[94] दानं दमः क्षमा ।
येषां[95] तेषां तपः[96] श्लाघ्यं शेषाणां कायशोषणम्[97] ॥ ३९ ॥

किं तपोभिः सकोपानां विप्लुतानां वनेन[98] किम्[99] ।
विभवैः किं सलोभानां दुर्वृत्तानां श्रुतेन किम् ॥ ४० ॥

एवं कलुषचित्तास्ते[100] तीव्रमन्युपरायणाः[101] ।
दुःसहा एव मुनयः प्रयान्तु विषयान्मम ॥ ४१ ॥

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84 With B, °हिता AD. 85 With em. B, cf. T, स्वतविपक्ष AD. Editor notes स्वद्विपक्षा as the original text reading in B. 86 With B, °तश्च° AD. 87 With B, °शम्ये° AD. °वति: D. 88 With B, °कान्तस्तप्त A, °क्रान्तस्तप्त D. 89 प illegible in A. 90 ख् illegible in D. 91 With B, मनस AD. 92 With B, °भुभिः AD. 93 भी° D. 94 दय् illegible in A. 95 यषां D. 96 With B, तप AD. 97 With B, °णां AD. 98 बलेन B only. 99 कि D. 100 With B, चित्तस्ते AD. 101 With B, °मन्यू° AD.

[16] A(39a). [17] °ना° D(40a). [18] B(133).

इत्युक्त्वा प्राहिणोत्तेभ्यः संदेशं पुरुषैर्नृपः[102] ।
यावती मद्वशा[103] भूमिस्तावती त्यज्यतामिति ॥ ४२ ॥

विहंगपक्षपातेन कुपितस्य महीपतेः ।
संदेशं मुनयः[19] श्रुत्वा विलक्षाः[104] समचिन्तयन् ॥ ४३ ॥

चतुःसमुद्रपरिखामेखलायाः क्षितेः पतिः ।
नरेन्द्रो ऽयं क्व गच्छामः को देशो[105] ऽस्य[106] वशे[107] न यः ॥ ४४ ॥

इति संचिन्त्य मुनयः पार्श्वं[108] कनकभूभृतः ।
सुरसिद्धसमाकीर्णं[109] जम्बूखण्डान्तिकं ययुः[110] ॥ ४५ ॥

[20]अथ तस्य महीभर्तुः प्रभावेण[111] महीयसा[112] ।
अभूदकृष्टपच्या[113] भूर्धौश्च[114] रत्नाम्बरप्रसूः ॥ ४६ ॥

[21]पाकशासनवैलक्ष्यकरणास्तस्य[115] शासनात् ।
सप्ताहं हेम ववृषुर्मेघाः संघातवर्षिणः[116] ॥ ४७ ॥

स प्रभावेण[117] महता[118] सह सैन्यैर्नभोगतिः ।
चक्रे[119] पूर्वविदेहाख्यं द्वीपं[120] दिव्यजनं[121] वशे ॥ ४८ ॥

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102 With B, °नृप AD. 103 With B, °वसा AD. 104 With B, °क्षा AD. 105 With B, देशे AD. 106 With B, स्ये AD. 107 With B, वसे AD. 108 With B, पार्श्वं AD. 109 With B, °सिद्धि° AD. 110 ययौ B only. 111 With B, °वेन AD. 112 With B, महीयस AD. 113 Em., cf. T, °सच्य AD, °शस्या B. 114 भूद्याश्च C. औ illegible in A. 115 वैलक्ष्य with s.a. B [Vol. I, p. x] and C, वैलक्ष° AD. णास्त with B, °णस्त° AD. 116 °पर्षि° A. 117 With B, वेन AD. 118 With B, महाता AD. 119 With B, चक्र AD. 120 With B, द्विपं AD. 121 °जनि D.

[19] मुन° A(39b) and D(40b). [20] B(135). [21] C(41).

बभूवुरग्रे सैन्यानि[122] स्फीतशौर्यबलौजसाम्[123] ।
भटानां व्योमगमने तस्याष्टादशकोटयः ॥ ४९ ॥

गोदानीयं ततो द्वीपमथोत्तरकुरूनपि[22] ।
पार्श्वानि स सुमेरोश्च शशासाहृतशासनः[124] ॥ ५० ॥

सुखं विहरतस्तस्य[125] मेरोः कनकसानुषु[126] ।
बहुशक्रो ययौ कालश्चतुर्द्वीपमहीपतेः[127] ॥ ५१ ॥

स कदाचित् सुरान् द्रष्टुं[128] व्योम्ना गच्छन् सुरोपमः[129] ।
चकार नीलजलदैर्व्याप्ता[130] इव गजैर्दिशः ॥ ५२ ॥

अथ तेषां निरस्तानां[131] मेरुपार्श्वे[132] तपस्यताम् ।
मुनीनामपतन् मूर्ध्नि तद्गजाश्वसकृद्दिवः[133] ॥ ५३ ॥

[23]ततस्ते क्रोधसंतप्तदृशा व्योमावलोकिनः ।
चक्रुः पिङ्गप्रभावल्लिकलापकपिला[134] दिशः ॥ ५४ ॥

[135]-किमेतत् कोप इत्युक्त्वा-[135] शापाग्निसिसृक्षया[136] ।
अभ्येत्य देवदूतस्तान् प्रहर्षाकुलितो ऽवदत् ॥ ५५ ॥

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122 With B, सैन्य AD. 123 With B, °सौर्यबलोज° AD. 124 With B, सशा° AD. 125 With B, °रस्तस्तस्य AD. 126 With B, °पानुषु AD. 127 °चतुद्दिद्वप° A. 128 With B, द्रष्टं AD. 129 °वमः A. 130 With C, °जलदव्यास्त A, °जलदव्यस्ता B, °जलदव्याप्त D. 131 With B, °रस्था° AD. 132 °पार्श्व D. 133 With B, °पकृद्दि° AD, °शकृद्दि° C. 134 सिंग° A, शृङ्ग° B only. वल्लि with B, °पल्लि° AD, °वल्ली° C. 135 इत्युक्त्वा with em. B, इत्युक्तैः AD. कोपात्किमेतदित्युक्त्वा s. em. with C, m.c. 136 शापाग्निं विसिसृ° em. B, शापाग्निविसिसृ° C. *Pāda* b has one syllable missing.

[22] द्वी° D(41a). द्वीप° A(40a). [23] B(137).

एष निःशेषभूपालमौलिविश्रान्तशासनः[24] ।
पाकशासनतुल्यश्रीर्मान्धाता[137] पृथिवीपतिः ॥ ५६ ॥

नभसा नरदेवो ऽयं सह सैन्यैः[138] प्रसर्पति[139] ।
यस्य[140] कीर्तनधन्येयं वाणी पुण्याभिमानिनी ॥ ५७ ॥

न दृष्टो यस्य निर्दिष्टसर्वलोकसुखश्रियः[141] ।
[142]-मोहः संविन्मयस्येव-[142] विभव[प्रभवो][143] मदः ॥ ५८ ॥

कौबेरं धनदव्यक्त्या कौमारं[144] शक्तिमत्तया ।
ऐश्वरं वृषभयोगाद्वैष्णवं[145] श्रीसमागमात् ॥ ५९ ॥

प्रतापप्रसरात् सौरमैन्दवं जननन्दनात् ।
ऐन्द्रं दृप्तबलच्छेदाद्दिव्यं[146] रूपं बिभर्त्ययम् ॥ ६० ॥

बलिः प्रयातः[147] पातालं दधीचो ऽप्यस्थिशेषताम्[148] ।
अस्य त्यागेन जलधिः[149] क्षोभमद्यापि[150] नोज्झति[151] ॥ ६१ ॥

[25]श्रुत्वेति देवदूतस्य वचनं मुनिमध्यगः ।
ससर्ज दुर्मुखो नाम[26] मुनिः[27] शापजलं दिवि[152] ॥ ६२ ॥

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137 With B, cf. T, °मान्वान्ता AD. 138 With B, सैन्यै AD. ऐ in °यै illegible in A. 139 With B, प्रसर्वति AD. 140 With B, यस्यां AD. 141 With B, निर्दृष्ट° AD. 142 With C, मोहसं° ABD. 143 Tentative reconstruction with C, cf. T, निभवि AD, विभवी B. 144 With B, कौवारं AD. 145 वृषसंयो° s.em. with C, m.c. 146 दृप्त with B, दृष्ट° AD. °च्छदा° C. 147 With B, प्रयाता AD. 148 स्यस्थि° A. 149 With em. B, cf. T, जनेब्धिः AD. Editor notes जलेब्धिः as the original text reading in B. 150 °द्यावि D. 151 With B, नोज्जुति AD. 152 With B, cf. T, दिनि AD.

[24] °मौलि° D(41b). °मौलिवि° A(40b). [25] B(139). [26] ना° A(41a). [27] मु° D(42a).

[28]प्रहसन्नथ तं प्राह[153] सेनानां[154] परिणायकः[155] ।
महर्षे संहर रुषं मा कृथास्तपसः[156] क्षयम् ॥ ६३ ॥

वैफल्यलज्जां[157] शापो[158] ऽयं यास्यत्यग्रे महीपतेः ।
[159-]न ते वयं[-159] खगा[160] येषां यूयं[161] पक्षक्षयक्षमाः[162] ॥ ६४ ॥

इत्युक्ते सैन्यपतिना शापस्तब्धामनीकिनीम् ।
दृष्ट्वाग्रे[163] विस्मयादूचे[164] किमेतदिति[165] भूपतिः ॥ ६५ ॥

संरब्धो[166] ऽथ समभ्येत्य सेनापतिरुवाच[167] तम् ।
तेषां देव महर्षीणां शापात्[168] सैन्यं न सर्पति[169] ॥ ६६ ॥

इदञ्च चक्ररत्नं ते व्योम्नि शापविघूर्णितम् ।
धत्ते[170] जलदसंरुद्धतिग्मदीधितितुल्यताम् ॥ ६७ ॥

एतदाकर्ण्य नृपतिर्दृष्ट्वा[171] चाग्रे तथैव तत् ।
दृशैव विदधे[29],[172] शापं[30] विफलोच्चण्डविप्लवम्[173] ॥ ६८ ॥

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153 व्राह् A. 154 With B, सेनानी AD. 155 With B, °नाय° AD. 156 With B, °थस्त° AD.
157 With B, °लजां AD. 158 शपो A. 159 नैते em. B. B notes न ते वथ as the original text reading in B. 160 With B, खग AD. B notes खगा as the original text reading in B. 161 With B, युयं AD. Editor notes यूयं as the original text reading in B. 162 With em. B, cf. T, पक्षयव्यमाः AD. 163 With B, दृष्टाग्रे AD. 164 With B, विन्ममादूचे A, पिन्ममादूचे D.
165 With B, किमि° AD. 166 With B, °रब्दो° AD. 167 With B, °वन AD. 168 With B, शापा AD. 169 With B, सर्वति AD. 170 With B, धेत्त AD. 171 With B, °दृष्टा AD. 172 ए illegible in D. 173 With B, °लोच्छ° AD.

[28] C(42). [29] विद° A(41b). [30] शा° D(42b).

देहक्षयं महर्षीणां परिरक्षन्[174] कृपाकुल:[175] ।
जटा[176] न्यपातयद्[177] भूमौ स लीलालसशासन:[178] ॥ ६९ ॥

[31]अजितक्रोधमोहानां[179] भारभूता वृथा वयम् ।
इतीव लज्जया तेषां लीना:[180] क्षितितले जटा:[181] ॥ ७० ॥

अथ मेरुशिर: प्राप्य नृप: सुरनिकेतनम् ।
पुरं सुदर्शनं[182] नाम ददर्श प्रियदर्शनम् ॥ ७१ ॥

नागास्तत्र कृतारक्षा: प्रख्यातोदकनिश्रिता:[183] ।
करोटपाणयो यक्षा: [184-]सुरा मालाधराभिधा:[-184] ॥ ७२ ॥

सदामत्तास्तथा[185] देवा: क्रोधोत्तम्भितसैनिका:[186] ।
चातुर्महाराजकायिकाख्यास्त्रिदशा[187] बलवत्तरा: ॥ ७३ ॥

महाराजाश्च चत्वार:[188] संनद्धकवचायुधा: ।
जित्वा राज्ञा[189] प्रभावेण[190] निजसेनाग्रगा:[32] [33]कृता: ॥ ७४ ॥

तत: कल्पद्रुमोदारकोविदारमनोहरम् ।
ददर्श पारियात्राख्यं[191] संश्रयं त्रिदिवौकसाम्[192] ॥ ७५ ॥

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174 वरि° A. 175 With B, °कुला: AD. 176 Editor notes जट as the original text reading in B. 177 With em. B, °पतिय° AD. 178 With B, लिलालसशान: AD. 179 With B, °हनां AD. 180 With B, लीना AD. 181 With em. B, cf. T, जने: AD. 182 With B, सुदे° AD. 183 तोद with B, °तद° AD. °नि:सृता: C. 184 With C, cf. T, सुरमाला° ABD. 185 सदा म° B only. 186 With B, °त्तभि° AD. 187 महाराजका° em. B. Editor notes चातुर्राजका° as the original text reading in B. *Pāda* c has two syllables extra. 188 With B, त्वार: AD. 189 With B, राजा AD. 190 With B, °वेन AD. 191 पारिजाताख्यं B, °त्राख्य D. 192 With B, त्रिदोवोक° A, त्रिदोवोग° D.

[31] B(141). [32] °नाग्र° A(42a). [33] D(43a).

मेरोर्मूर्ध्नि[193] ततः शुभ्रप्रभां[194] मालामिवामलाम् ।
सुधर्माख्यां[195] सभां[196] प्राप स्वभासोद्भासिताम्बराम्[197] ॥ ७६ ॥

हेमविद्रुमवैडूर्यस्तम्भसंभारभास्वरः[198] ।
प्रासादो वैजयन्ताख्यः[199] प्रख्यातो यत्र राजते ॥ ७७ ॥

[34]यत्राब्जैर्वदनैर्भृङ्गैरलकैस्तुल्यतां[200] गताः ।
पद्मिन्यः सुरनारीणां[201] पद्मिनीनां सुराङ्गनाः[202] ॥ ७८ ॥

[35]बिम्बितैस्त्रिदशैर्यत्र[203] मणिभूस्तम्भभित्तिषु ।
सुरलोको बिभर्त्येको ऽप्यनेकसुरलोकताम् ॥ ७९ ॥

रत्नतोरणहर्म्यांशुनिवहैर्यत्र[204] चित्रिताः ।
व्याप्ता विभान्ति ककुभः शक्रायुधशतैरिव[36],[205] ॥ ८० ॥

यत्र [37]बालानिलालोलकल्पपादपपल्लवैः[206] ।
नृत्यद्धस्ता[207] इवाभान्ति[208] नन्दिन्यो नन्दनश्रियः ॥ ८१ ॥

यत्र चैत्ररथं नाम देवोद्यानं[209] मनोरमम् ।
धत्ते नित्योत्सवं[210] प्रेमिकामं[211] कामवसन्तयोः[212] ॥ ८२ ॥

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193 °मूर्धी D. 194 With B, °प्रभं AD. 195 With B, °ख्या AD. 196 With B, सभा AD. 197 With C, cf. T, स्वप्रभावोद्धषितांबरां AD, प्रभावोद्भासिताम्बराम् em. B. Editor notes स्वभावोद्भासिताम्बराम् as the original text reading in B. 198 °वैदूर्य° B. 199 °यान्ता° B. 200 °भंगैर° D. 201 With B, °नरी° AD. 202 With B, °रंग° AD. 203 With B, °तौस्त्रि° AD. 204 With B, °हर्म्यंशु° AD. 205 °रपि B only. 206 With B, °पपद° AD. 207 With B, नृत्तद्धन्ता AD. 208 With B, °भन्ति AD. 209 With B, °द्यान AD. 210 With B, °सव AD. 211 With B, °काम AD. 212 With B, °वंशतयोः AD.

[34] B(143). [35] C(43). [36] शक्रा° A(42b). [37] D(43b).

सर्वकामं सर्वसुखं सर्वर्तुकुसुमोज्ज्वलम् ।
सर्वातिशयितं[213] दृष्ट्वा देवानां सदनं नृपः ॥ ८३ ॥

मुहूर्तविस्मयास्पन्दसानन्दस्निग्धलोचनः[214] ।
अचिन्तयत् सुकृतिनामिमास्ताः[215] फलभूमयः ॥ ८४ ॥

ऐरावणं सुरपतेर्लोलालिवलयाकुलम्[216] ।
ददर्श तत्र सामोदं साकारमिव नन्दनम् ॥ ८५ ॥

[38]पुरंदरस्ततो[217] ज्ञात्वा प्राप्तं[218] भूमिपुरंदरम् ।
प्रत्युद्ययौ प्रमुदितः सह सर्वैर्मरुद्गणैः[39] ॥ ८६ ॥

[40]पूजितः सुरराजेन रत्नराजिविराजिताम्[219]।
राजराजः सभाभूमिं[220] भेजे विरजसां वरः ॥ ८७ ॥

त्रिदशेषूपविष्टेषु[221] रत्नपर्यङ्कपङ्क्तिषु ।
उपाविशन्नृपः[222] श्रीमानासनार्धे शतक्रतोः ॥ ८८ ॥

एकासनजुषोस्तत्र सुरेन्द्रमनुजेन्द्रयोः ।
रूपं[223] गुणगणोदारं निर्विशेषमदृश्यत ॥ ८९ ॥

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213 With B, °शायितं AD. 214 With B, मूहूर्त्तविस्मयास्य° AD. 215 सुकृती° B only. 216 With B, सुराप° AD. 217 With B, पुरन्त° AD. 218 With B, प्रास्त AD. 219 With B, °राजवि° AD. 220 With B, °भूमि AD. 221 With B, तिदशेषु° A, त्रिदशेषु° D. 222 With B, °विश्र° AD. 223 With B, रूप AD.

[38] B(145). [39] °रुद्र° D(44a). [40] A(43a).

ततः सर्वसुरोत्सृष्टस्पष्टलोचनषट्पदैः[224] ।
पीयमानमुखाम्भोजं व्याजहार[225] हरिर्नृपम्[226] ॥ ६० ॥

अहो अभ्युदयः[227] श्लाघ्यस्तेजसा[228] तेजसां निधे ।
भवता भूषिता भूमिर्द्यौश्च देवेन[229] भास्वता[230] ॥ ६१ ॥

अभ्युन्नतप्रभावो ऽयं लसत्सितयशोंऽशुकः[231] ।
भ्राजते ते त्रिभुवने[232] साम्राज्यविजयध्वजः[41] ॥ ६२ ॥

[42]त्वत्कथामृतपानस्य त्वद्दर्शनरसस्य च ।
प्रेर्यते श्रोत्रनेत्रेण सुखाख्याने सरस्वती ॥ ६३ ॥

[43]स्थिरीकृतस्त्वयैवायि[233] सुकृताप्तविभूतिना ।
कर्मणां[234] फलवादस्य निश्चयश्छिन्नसंशयः[235] ॥ ६४ ॥

[44]अत एवेन्द्रियग्रामे चक्षुरेव स्पृहास्पदम्[236] ।
पुण्यैः पुण्योचिताचारा[237] दृश्यन्ते यद्भवद्विधाः[238] ॥ ६५ ॥

इत्युक्ते त्रिदशेन्द्रेण मान्धाता[239] यशसां निधिः ।
त्वत्प्रसादप्रभावो ऽयमित्युवाच[240] नताननः ॥ ६६ ॥

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224 °षटपदैः B only. 225 With B, cf. T, भजहार AD. 226 With B, °रिनृ° AD. 227 Em., cf. T, पदोयः AD, पदोयं B, उदयः C. 228 °स्ते तेजसा B. 229 With B, देवन AD. 230 °स्वती D. 231 With em. B, °कं AD. 232 With B, °भूव° AD. 233 °यैवायं s.em. with em. B, cf. T. 234 °णा A. 235 With B, °यश्च्छिन्न° AD. 236 With B, °हृस्प° AD. 237 With C, °यौचिताहार A, °योचिताचार B, °यौचिताचार D. 238 With B, °विधा AD. 239 With B, मान्वा° AD. 240 With B, यंवित्यु° AD.

[41] °विजय° D(44b). [42] A(43b). [43] B(147). [44] C(44).

इत्येवं पूज्यमानस्य तस्य नित्यादरैः सुरैः ।
षडिन्द्रः[241] प्रययौ[242] कालस्त्रिदिवे[243] वसतः सतः ॥ ९७ ॥

तत्पराक्रमविध्वस्तसमस्तासुरमण्डलः[244] ।
बभूव सुरराजस्य निरपायोदयो जयः ॥ ९८ ॥

दीप्तदानवसंग्रामे तस्य शौर्यमहातरोः[45],[245] ।
विश्रान्तिं[246] भेजिरे[247] देवा भुजच्छायोपजीविनः[248] ॥ ९९ ॥

तस्य पुण्यपणक्रीतं[249] भुञ्जानस्याक्षयं[250] सुखम् ।
कालप्रवाहे महति प्रययुः षट् पुरंदराः ॥ १०० ॥

सत्कर्मफलभोगस्य[251] लाञ्छनं[252] विमलं मनः ।
कालुष्याज्जायते[253] तस्य प्रत्यासन्नः[254] परिक्षयः ॥ १०१ ॥

[46]अथ कालेन कालुष्यकलितस्य मनोरथः ।
अभूल्लोभाभिभूतस्य भूपतेरभिमानिनः ॥ १०२ ॥

त्रिदशानामियं लक्ष्मीर्मद्बाहुबलपालिता[255] ।
तदिमां[256] न सहे तावदर्धासनविडम्बनाम् ॥ १०३ ॥

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241 With B, °द्र AD. 242 With B, प्रययो AD, प्रणयौ C. 243 With B, कालं त्रिदिवे A, कालं त्रिदिपे D. 244 With C, cf. T, °विश्वस्तसमप्ता° AD, °विश्वस्तसमस्त° B. 245 With B, सौर्य° AD. 246 With B, °श्रान्तीं AD. 247 With B, भाजिरे A, भाजिर D. 248 भुजच्छा with B, भूजाच्छ° AD. जीविनः with C, cf. T, °जीविवद AD, °जीविवत् B. 249 With B, m.c., °पणकृतं AD. 250 With B, cf. T, °क्षमं AD. 251 ग illegible in A. 252 With B, लांच्छ° AD. 253 With B, °जयते° AD. 254 With B, °सन्न AD. 255 With B, °बाहू° AD. 256 With B, तदे° AD.

[45] °महा° A(44a). °महात° D(45a). [46] B(149).

अहमेकः [257-]सुरपतिः प्रभावान्न[-257] भवामि किम्[258] ।
अयं मम भुजः[259] सर्वजगद्भारभरक्षमः[260] ॥ १०४ ॥

च्यावयित्वा सुराधीशं[261] स्वर्गसाम्राज्यसंपदम् ।
[47]एकातपत्रतिलकां स्वयंग्राहोचितां भजे ॥ १०५ ॥

इति चिन्तयतस्तस्य शक्रद्रोहाभिलाषिणः ।
शुभ्रप्रभा प्रभावश्रीर्मालेव म्लानतां ययौ ॥ १०६ ॥

घनोदयसमुत्सिक्ता[262] सौजन्यतटपातिनी ।
लोलं कलुषयत्येव मानसं श्रीतरङ्गिणी[263] ॥ १०७ ॥

प्रमादो[264] विपदां दूतो[265] दुःसहो[266] महतामपि ।
कुशलोन्मूलनायैव[267] किल्बिषाकुलिता मतिः ॥ १०८ ॥

पापसंकल्पमात्रेण[268] क्षितौ क्षितिपतिः[269] क्षणात् ।
[270-]पपात विभ्रष्टफलश्छिन्नमूल[-270] इव द्रुमः ॥ १०९ ॥

[48]हन्ति विद्यामनभ्यासः[271] श्रियं हन्ति मदोदयः ।
विद्वेषः[272] साधुतां हन्ति हन्ति लोभः[273] समुन्नतिम्[274] ॥ ११० ॥

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257 With C, cf. T, सुरपतिः प्रभावानु AD, सुरपतिप्रभावो ऽनु B. 258 With C, cf. T, कं ABD.
259 With B, भूजः AD. 260 With B, °भरभ° AD. 261 °धिशं D. 262 With B, घनेदयसमुत्पक्ता A, घनोदयसमुत्पक्ता D. 263 With B, श्रीरंगि° AD. 264 With C, प्रमदा ABD. 265 With C, दूती AD, दूतिः B. 266 With C, °सह AD, सहा B. 267 With B, °यैच AD. 268 ए illegible in A.
269 With B, °पति AD. 270 पपात with C, पापत AD, पपाता° B. विभ्रष्ट em., cf. T, विश्रांभ° AD, [पपाता]विश्रम्भ° B, विस्त्रस्त° C. फलश्छि with C, °फलश्च्छि° ABD. 271 विव्या° D.
272 With B, °द्विषः AD. 273 With B, लोभ AD. 274 With B, °निर्ति AD.

[47] A(44b); D(45b). [48] B(151).

[49]अहो बत[275] महोत्कर्षशृङ्गारोहो[276] महोदयः ।
विभवोद्भवमत्तानां[50] सहसैव[51],[277] पतत्यधः ॥ १११ ॥

तेन सर्वविभूर्नाम[278] पूजितः पूर्वजन्मनि ।
तत्फलादाप्तवान्[279] राज्यं स्पृहणीयं[280] मरुत्पतेः ॥ ११२ ॥

सुराधिपाधिकः[281] को ऽपि[282] प्रभावो विस्मयावहः ।
अनल्प[भाग]स्तस्याभूत्[283] पात्रदानांशसंभवः ॥ ११३ ॥

बन्धुमत्यभिधानायां नगर्यामुषितः[284] शुचिः[285] ।
वणिगुत्करिको[286] नाम सो ऽभवत् पूर्वजन्मनि ॥ ११४ ॥

विपश्यी नाम भिक्षायै[287] सम्यक्संबुद्धतां गतः ।
विवेश तद्गृहं सर्वसत्त्वसंतारणोद्यतः[288] ॥ ११५ ॥

पात्रे तस्य स[289] चिक्षेप[290] मुद्गमुष्टिं प्रसन्नधीः[291] ।
फलानि तत्र चत्वारि पेतुः शेषाणि[292] भूतले ॥ ११६ ॥

तेन दानप्रभावेण[293] मान्धाता पृथिवीपतिः ।
सर्वद्वीपपतिर्भूत्वा[294] शक्रार्धासनमाप्तवान् ॥ ११७ ॥

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275 बते D. 276 With B, °श्रिंगा° AD. 277 With B, पह AD. 278 °भुर्ना° C. 279 With B, °लदाप्तवन AD. 280 With C, °हणी AD, °हनीयं B. 281 With B, °धिपः AD. 282 °पे D.
283 Tentative reconstruction on the basis of T. अनल्पस्तस्याभूत AD, अनल्पपिण्डस्तस्याभूत् B.
284 With B, °चितः AD. 285 श्रुचिः A. 286 With B, वनि° AD. 287 With B, °क्षयै AD.
288 With B, °द्यातः AD. 289 च C. 290 With em. B, निक्षेप AD. Editor notes नंक्षेव as the original text reading in B. 291 With B, °नद्धीः AD. 292 With B, °षाणे AD. 293 With B, °वेन AD. 294 With B, °तिभूत्वा AD.

[49] C(45). [50] विभ° D(46a). [51] स° A(45a).

[52]मुद्रशेषश्च्युतो[53],295 यस्माद् भूमौ296 तस्यान्यचेतसः ।
तदसौ297 फलपर्यन्ते पतितस्त्रिदशालयात्298 ॥ ११८ ॥

लुठति विकलकल्पा यत्र संकल्पमाला299
स्फुरति न च कदाचित् स्वप्नमायान्तरे300 या ।
भवति विभवभोगाभोगिनी भाग्यभाजाम्
अतुलफलततिः301 सा दानकल्पद्रुमाणाम्302 ॥ ११९ ॥

इत्याह भगवान् बुद्धः303 प्रीत्या304 305-दानफलं श्रियम्-305।
निजजन्मान्तराख्यानैर्भिक्षूणामनुशासने306 ॥ १२० ॥

इति क्षेमेन्द्रविरचितायां307 बोधिसत्त्वावदानकल्पलतायां308 मान्धात्रवदानं309
चतुर्थः310 पल्लवः ॥

295 With B, °षच्युतो AD. 296 भूतौ C. 297 With B, तदासौ AD. 298 With B, cf. T, पतिस्तृद° AD. 299 With B, °माली AD. 300 स्वस्न° A. 301 अतुलप° D. 302 With em. B, °कल्पद्रुमः AD. 303 With B, बुद्ध AD. 304 With C, प्रीत्य AD, प्रेत्य B. 305 °फलश्रि° B. 306 °याने भिक्षू° B. 307 With B, °चित्तायं AD. 308 °कल्वल° D. 309 With B, °धतुरव° AD. 310 नाम चतुर्थः B.

[52] B(153); D(46b). [53] मुद्र° A(45b).

[1][५. चन्द्रप्रभावदानम्][1]

दुग्धाब्धिर्विबुधार्थनातिविधुरः[2] क्षुब्धश्चकम्पे[3] चिरं
कम्पन्ते[2] च निसर्गतः[3] किल फलोत्सर्गेषु[4] कल्पद्रुमाः[5] ।
एकः को ऽपि स जायते तनुशतैरभ्यस्तदानस्थितिर्
निष्कम्पः[6] पुलकोत्करं वहति यः कायं प्रदानेष्वपि[7] ॥ १ ॥

अस्ति कैलासहासिन्यामुत्तरस्यामनुत्तरा[8] ।
दिशि भद्रशिला नाम भुवनाभरणं पुरी ॥ २ ॥

यस्यां सितयशःपुष्पाः[9] सफलाः सर्वसंपदः[10] ।
दानोद्यानलताः प्रीत्यै बभूवुः[11] पुरवासिनाम् ॥ ३ ॥

यत्र त्रिपुरजिन्नेत्रशिखित्रस्तो मनोभवः।
अबलाभिश्चलक्रीडाभ्रूभङ्गैरेव[12] रक्ष्यते[13] ॥ ४ ॥

[4]मुक्ताजालोज्ज्वला[14] यत्र भाति हेमगृहावली[15] ।
मेरोः शिखरमालेव[16] विस्फुरत्स्फीततारका[17] ॥ ५ ॥

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1 B starts पञ्चमः पल्ल्वः । चन्द्रप्रभावदानम् । C starts ५ चन्द्रप्रभावदानम् । 2 With B, °धुराः AD. 3 With B, °कांपे AD. 4 With B, कलो° AD. 5 द्रु illegible in A. 6 With B, °कम्बा AD. 7 °नेष्ववि D. 8 कैलास with C, कैलाश° ABD. हासि with B, °हसि° AD. 9 With B, °पुष्पः AD. 10 °पम्पदः A. 11 With B, °भूवु AD. 12 भिश्च with B, °भिच° AD. °क्रीडभ्रू° B. °भ्रूभंगै° A. 13 With B, रक्षेत AD. 14 With B, मुक्तजा° AD. 15 With B, °गृहिव° AD. 16 With B, cf. T, शिशर° AD. 17 With B, °स्फिततारकाः A, °स्पिततारकाः D

[1] B(155): C(46). [2] कम्पन्° A(46a). [3] निसर्ग° D(47a). [4] B(157).

तस्यां चद्रप्रभः[5],[18] श्रीमानभूद्[6],[19] भूमिभृतां वरः ।
कैलास[20] इव यः कान्त्या चकार दिनचन्द्रिकाम् ॥ ६ ॥

यस्य देहप्रभापूरैः पूर्णेन्दुद्युतिहारिभिः ।
निशास्वदीपकाभासु[21] नाभूत् स्नेहगुणक्षयः ॥ ७ ॥

स्मरज्वरं भजन्ते ऽस्य दर्शनेनैव तारकाः ।
इति [22-]च्छत्रच्छलादस्य च्छादितं[-22] खमिवेन्दुना[23] ॥ ८ ॥

प्रदिशत्येष सततं श्रियं सत्कोशसंश्रयाम्[24] ।
[25-]इतीव दर्शने यस्य[-25] संकोचं[26] प्राप पद्मिनी ॥ ९ ॥

तेनाहंकारमुत्सृज्य[27] त्यागशुभ्रश्रिया श्रियः ।
निर्दिष्टाश्छत्रमुकुटप्रकटाः[28] पुरवासिनाम्[29]॥ १० ॥

शुशुभे विभवस्तस्य पुण्यालंकृतोन्नतेः[30] ।
आरोहति परां कोटीं[31] नम्रस्य धनुषो गुणः ॥ ११ ॥

चत्वारिंशत्सहस्राणि[7] वत्सराणां[32] शतानि च ।
बभूव देहिनामायुस्तस्य काले कलिद्विषः ॥ १२ ॥

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18 With B, चन्द्रः प्रभा AD. 19 श्रीमन॰ A. 20 कैलाश B only. 21 Em., cf. T, निःशासु दीप॰ AD, निशासु दीप॰ B. 22 लाद with B, ॰लद॰ AD. च्छादि with B, च्छदि॰ AD. दस्माच्छा s.em. 23 ॰वन्दु॰ A. 24 With B, cf. T, मत्कोशसयां A, मत्कोशसंयां D. 25 Em., cf. T, इती शदर्शने स्य AD, इति तद्दर्शनेनैव B. 26 With B, ॰कोच AD. 27 Em., सेनाहं॰ ABD. 28 With B, ॰प्रकटः AD. 29 सुरव॰ A. 30 ॰करणोन्नतेः B. *Pāda* b has one syllable missing. 31 With B, कोटां AD. 32 ॰राणा A.

[5] ॰चन्द्र॰ A(46b). [6] श्री॰ D(47b). [7] चत्वा॰ A(47a). ॰शत्स॰ D(48a).

[8]तस्य षष्टिसहस्राणि[33] पुरिणां पूर्णसंपदाम् ।
बभूवुर्लोकपालस्य लोकपालाधिकश्रियः ॥ १३ ॥

यज्वनः[34] कीर्तितिलकास्तस्य[35] पुण्यविभूषणाः।
यज्ञधूमलताभङ्गैर्बभुर्लोलालकाः[36] श्रियः ॥ १४ ॥

[9]तस्य[37] संपत्कुमुदिनीविकासनसदोदितः[38] ।
अभून् [मन्त्री][39] महाचन्द्रश्चन्द्रलोक[40] इवोज्ज्वलः ॥ १५ ॥

येन निश्चललक्ष्येण[41] प्रभोः प्रज्ञापताकया ।
राज्याब्धिकर्णधारेण पारमुत्तारितं[42] यशः ॥ १६ ॥

महीधराभिधश्चापि[43] बभूवामात्यकुञ्जरः ।
भूमिभारसहस्तस्य दिङ्नाग[44] इव पञ्चमः ॥ १७ ॥

[10]मन्त्रेणाभिन्नमन्त्रस्य[11],[45] यस्य नीतिबृहस्पतेः ।
त्याजिताः प्रतिसामन्ताः शौर्यं[46] विषमिवाहयः[47] ॥ १८ ॥

तेनामात्येन[48] स नृपः स च राज्ञा[49] विभूषितः ।
गुणः सत्पुरुषेणेव गुणेनेव[50] च सज्जनः ॥ १९ ॥

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33 With B, °सहास्रा° AD. 34 Em., यज्ञनः AD, यज्वानः B. 35 °कस्तस्य D. 36 With B, °भगर्बभूर्लीला° A, °भंगर्बभूर्लील° D. 37 With B, तस्या AD. 38 °कासेन सदो° B. 39 Tentative reconstruction with B, cf. T. 40 °चन्द्रालोक s.em., cf. T. 41 With C, °लक्षेण ABD.
42 °मुत्तरितं B. 43 Em., cf. T, °श्चास्य AD, °श्चासौ B. 44 With B, cf. T, दिद्नाग AD, दिङ्गाग C. 45 मन्त्रणा° B. 46 With B, सौद्यं A, सोद्यं D. 47 With B, °वाहियः AD. 48 With B, °मात्यन AD. 49 राज D. 50 With B, °नैव AD.

[8] B(159). [9] C(47). [10] A(47b). [11] मन्त्रेणा° D(48b).

कृतज्ञः[51] सरलः स्वामी सद्भृत्यो भक्तिनिर्भरः ।
सुकृतप्रभवेणैव[52] भाग्ययोगेन लभ्यते ॥ २० ॥

[12]इयमेव चिरभ्रान्तिविश्रान्तिः सर्वसंपदाम्[53] ।
यद् गुणज्ञतया वेत्ति [54-]स्वामी सत्पुरुषान्तरम्[-54]॥ २१ ॥

तौ कदाचिद्ददृशतुः स्वप्नमन्ये[55] च मन्त्रिणः ।
क्षयो यस्य फलं [56-]दाने व्यसनेन[-56] महीपतेः ॥ २२ ॥

तौ दृष्ट्वा दुर्निमित्तानि प्रादुर्भूतानि शङ्कितौ ।
व्यग्रौ बभूवतुर्नित्यं शान्तिस्वस्तिककर्मसु ॥ २३ ॥

निमित्तदर्शनोद्विग्नास्तपोवनगता[13] अपि ।
विश्वामित्रप्रभृतयः स्वामीत्यूचुर्महर्षयः[57] ॥ २४ ॥

अत्रान्तरे ब्रह्मबन्धुः प्राग्जन्मब्रह्मराक्षसः ।
रौद्राक्षो नाम मात्सर्यक्रौर्यदौर्जन्यदुःसहः ॥ २५ ॥

श्रुत्वा दानोद्भवां[58] कीर्तिं राज्ञः सर्वगुणोज्ज्वलाम् ।
निर्गुणः सर्वगुणद्वेषी[59] संतप्तः समचिन्तयत् ॥ २६ ॥

अहो बतास्य नृपतेर्गीयते[60] गगने यशः ।
अनिशं सिद्धगन्धर्वगीर्वाणललनागणैः[61] ॥ २७ ॥

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51 With B, °ज्ञाः AD. 52 With B, °वेनैव AD. 53 With B, °पदा AD. 54 Em., स्वामिस° ABD. 55 With B, स्वस्नमन्यै A, स्वप्नमन्यै D. 56 Em., दानां व्यपनेन AD, दानव्यसनेन B. 57 °मीत्यु° B only. स्वस्ती° s.em. 58 With B, cf. T, °नोत्तवां A, °नोत्तपां D. 59 *Pāda* c has one extra syllable. स गुणद्वेषी s.em. with B, m.c., cf. T. 60 With B, °तेर्गाय° A, °तेर्गय° D. 61 With B, °ललानग° AD.

[12] B(161). [13] °तपोव° A(48a) and D(49a).

सदा विशन्ति[62] मे[63] कर्णे तद्गुणस्तुतिसूचयः ।
किं करोमि प्रकृत्यैव[64] सहे [65]-नान्यस्य गुणोन्नतिम्-[65]॥ २८ ॥

[14]तद्गत्वा दानशीलस्य तस्य दानार्जितं यशः ।
करोम्येष[66] शिरोयाच्ञाप्रतिषेधेन[67] खण्डितम् ॥ २९ ॥

यशस्त्याज्यते[68] दानोत्थं[69] [15]शिरश्चेन्न[16],[70] प्रदास्यति ।
अथ दास्यति विद्वेषप्रशान्तिर्मे[71] भविष्यति ॥ ३० ॥

[17]इति संचिन्त्य सुचिरं स क्रौर्यकठिनः शठः ।
गन्धमादनपादान्तवासी[72] भद्रशिलां ययौ ॥ ३१ ॥

इन्द्रजालप्रयोगज्ञः स कृत्वा प्रशमोचितम् ।
वेशं[73] कलुषसंकल्पः[74] पुरीं प्राप महीपतेः[75] ॥ ३२ ॥

अस्मिन् भववने नित्यं गुणदोषसमाकुले ।
कल्पवृक्षाः प्रजायन्ते[76] जायन्ते च विषद्रुमाः[77] ॥ ३३ ॥

अशेषनाशपिशुनैर्घोरसंत्रासकारिभिः ।
दुर्निमित्तैरिव खलैः खेदः[78] कस्य न दीयते ॥ ३४ ॥

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62 With B, विसन्ति AD. 63 With B, cf. T, ये AD. 64 °यैप D. 65 *Pāda* d has one syllable extra. नान्यगुणोन्नतिम् s.em. with em. B, m.c. 66 °यष A. 67 With B, °याज्ञाप्रतिषेर्देन AD. 68 °त्यक्ष्यति s.em. 69 दनो° D. 70 With B, °चन्ने AD. 71 With B, °प्रशान्तेर्मे A, °व्रशान्तेर्मे D. 72 °वादान्त° D. 73 वेषं C. 74 With B, °कल्प AD. 75 °वतेः A. 76 °यन्त A. 77 With B, °द्रुमः AD. 78 With B, cf. T, षेदः AD.

[14] B(163). [15] D(49b). [16] शि° A(48b). [17] C(48).

गुणिद्वेषः प्रकृत्यैव[79] प्रकाशपरिपन्थिनः[80] ।
दोषाश्रयस्य को भेदः खलस्य तिमिरस्य च ॥ ३५ ॥

स्वच्छन्दघाती साधूनां विद्वेषविषदुःसहः[18],[81] ।
दीर्घपक्षः[82] [83-]खलो व्यालकरालः[-83] केन निर्मितः ॥ ३६ ॥

[19]तस्मिन् प्रविष्टे नगरं रूपिणी पुरदेवता[84] ।
उवाचाभ्येत्य[85] भूपालं संत्रासतरलेक्षणा[86] ॥ ३७ ॥

शिरोयाचक एष त्वां[87] ब्रह्मबन्धुरुपागतः[88] ।
वध्यो ऽसौ जीवितोच्छेदी जगतो जीवितस्य ते ॥ ३८ ॥

निरुद्धो नगरद्वारि स मया[89] मलिनाशयः ।
मम तद्दर्शनत्रस्तं[90] धृतिं न लभते[91] मनः ॥ ३९ ॥

इति ब्रुवाणां[92] भूपालः[93] प्रोवाच पुरदेवताम्[94]।
अर्थिसंरोधसंजातलज्जया[95] नमिताननः ॥ ४० ॥

देवि याच्ञाभियातो[96] ऽसौ प्रविशत्वनिवारितः[97] ।
दीर्घोच्छ्वासं[98] सहे नाहमाशावैफल्यमर्थिनः[99] ॥ ४१ ॥

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79 With B, °येव AD. 80 व्रकाशवरि° D. 81 पिद्वे° D. 82 With B, दीर्घापक्ष AD. 83 Em., खलव्या° ABD. 84 With B, cf. T, सुर° AD. 85 With B, वचाभ्येत्य A, वचाभ्यत्य D. 86 With B, cf. T, सन्त्रसरले° AD. 87 तं D. 88 बह्म° D. 89 मय A. 90 With em. B, तदद्रक्षेतस्त्रं AD. Editor notes तद्रक्षे त्रस्तं as the original text reading in B. 91 लभत A. 92 With B, श्रुवा° AD.
93 With B, °पाल AD. 94 With B, सुरदे° AD. 95 With B, °लज्जाच AD. 96 With C, cf. T, याच्छा° AD, याञ्चा° B. 97 With B, पवि° A, फरवि° D. 98 With B, दीघोत्स्वासं AD.
99 With B, °मासावै° AD.

[18] वि° A(49a) and D(50a). [19] B(165).

याच्ञाप्रणयिनामर्थे[100] पुण्यप्राप्तस्तनुव्ययः[20] ।
युगसंख्यामपि स्थित्वा विपद्यन्ते हि देहिनः ॥ ४२ ॥

एतदेव सुजातानां पूज्यं जगति जीवितम्[101] ।
यदेषामग्रतो याति नार्थी भग्नमनोरथः ॥ ४३ ॥

क्रियतामानुकूल्यं मे भवत्या कुशलोचितम् ।
आशाविघाते[102] संतापस्तस्य तूर्णं[103] निवार्यताम् ॥ ४४ ॥

[21]इति भूमिभृतः श्रुत्वा वचो निश्चलनिश्चयम्[104] ।
जगामादर्शनं देवी[105] चिन्तासंतापमानसा[106] ॥ ४५ ॥

अथाययौ स[107] कुटिलः[108] खलः[109] क्रकचचेष्टितः ।
दारुणः सरलस्यैव[110] च्छेदाय स्वयमुद्यतः ॥ ४६ ॥

[22]तस्मिन्नृपगृहं प्राप्ते विवृतद्वारमर्थिनाम् ।
भूर्भूपतिक्षयभयाच्चकम्पे[111] सधराधरा[112] ॥ ४७ ॥

नरेन्द्रचन्द्रमासाद्य स[113] राहुरिव दुर्मुखः ।
समभ्यधाद्विधाय[23] प्रागशिवार्थामिवाशिषम्[114] ॥ ४८ ॥

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100 याञ्चा with C which reads याञ्चा प्रण°, याछाप्रण° AD, याञ्चाप्रण° B. 101 जीवित A. 102 With B, आसा° AD. 103 With B, तूर्ण AD. 104 With B, निश्चिलनश्चय A, निश्चिलनिश्चयं D. 105 With B, देवि AD. 106 °सन्ताव° D. 107 With B, प AD. 108 With B, कुटिल AD. 109 With B, खल AD. 110 °स्येव s.em., cf. T. 111 With B, °कम्पै AD. 112 With B, °धर AD. 113 With B, सा AD. 114 With B, °वार्थमि° AD.

[20] पुण्य° D(50b). °प्राप्तस्त° A(49b). [21] B(167). [22] C(49). [23] सम° A(50a). समभ्य° D(51a).

स्वस्ति राजन् द्विजन्मा हि विजने सिद्धिसाधकः ।
प्राप्तस्त्वामीप्सितप्राप्त्यै[115] सर्वार्थिसुरपादपम् ॥ ४९ ॥

दृष्टिर्वृष्टिरिवामृतस्य[116] महती सौजन्यमित्रं मनः[117]
क्षान्तिः[118] क्रोधरजःप्रमार्जननदी दुःखार्तमाता मतिः ।
लक्ष्मीर्दानजलाभिषेकविमला[119] सत्योपयुक्तं[120] वचः
नित्यं यस्य स[121] एक एव हि भवाञ्जातो जगद्बान्धवः[122] ॥ ५० ॥

सिद्धये[123] कथितं कैश्चिच्चक्रवर्तिशिरो मम ।
दीयतां तत् त्वदन्यो वा दातुं[124] शक्नोति कः परः[125] ॥ ५१ ॥

[24]सन्ति स्पष्टार्थदाश्चिन्तामणिकल्पद्रुमादयः[126] ।
दुर्लभार्थप्रदातारो[127] विरलास्तु भवद्विधाः ॥ ५२ ॥

इत्युक्ते[25] तेन नृपतिर्निष्कम्पविपुलाशयः[26] ।
अर्थिसंदर्शनानन्दनिर्भरस्तमभाषत[128] ॥ ५३ ॥

धन्यो ऽहं यस्य मे ब्रह्मन्नर्थिनामर्थसिद्धये ।
निर्विकल्पोपकरणं व्ययं याति सुजीवितम् ॥ ५४ ॥

कदा प्राणाः परार्थे मे प्रयान्तीति[129] मनोरथः ।
किमेतानि न पुण्यानि प्रार्थ्यन्ते ते यदि त्वया ॥ ५५ ॥

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115 प्राव्त° A. प्राप्तस्तामी° B only. मीप्सित with B, °मिस्सित° AD. 116 With B, दृष्टवृष्टिरिपा° A, दृष्टवृष्टिरिवा° D. 117 With B, मन AD. 118 With B, क्षान्ति AD. 119 With B, °जलोभि° AD. 120 With B, सोत्यो° AD. 121 With B, सं AD. 122 With B, °धव AD. 123 सिद्धयि D. 124 With B, दात्तुं AD. 125 With B, सरः AD. 126 With B, °दाचिन्ता° AD. 127 With B, °दावरो AD. 128 °भषित D. 129 With B, cf. T [A, Peking and Narthang eds. only], प्रयान्तीं AD.

[24] B(169). [25] इ° A(50b). [26] नृप° D(51b).

[130]-इहोपकरणं सिद्धयै-[130] श्लाघ्यं मे गृह्यतां शिरः ।
तत्तदेव स्थिरं[131] लोके यद्यदर्थिसमर्पितम्[132] ॥ ५६ ॥

इत्युक्ते हर्षयुक्तेन भूभुजा सत्त्वशालिना ।
तमूचतुर्महामात्यौ[133] महाचन्द्रमहीधरौ ॥ ५७ ॥

निजजीवितरक्षैव[134] धर्मस्ते प्रथमः[135] प्रभो ।
त्वयि जीवति जीवन्ति सर्वे जगति जन्तवः ॥ ५८ ॥

न[136] दातुमर्हसि शिरः सर्वाधारं[137] हि ते वपुः[138] ।
दीयतां[27],[139] [28]ब्राह्मणायास्मै[140] हेमरत्नमयं शिरः ॥ ५९ ॥

[29]सर्वार्थैरर्थिसार्थानां[141] पूर्यन्ते यैर्मनोरथाः ।
तेषां संरक्षणेनैव सर्वं भवति रक्षितम् ॥ ६० ॥

संकल्पो ऽयं द्विजस्यास्य क्रूरः कलुषचेतसः ।
मूलच्छेदोपजीव्यो हि न कल्पतरुरर्थिनाम् ॥ ६१ ॥

[30]हेमरत्नशिरः प्राप्य[142] यात्वेष शिरसास्य किम् ।
चिन्तामणिर्विनिष्प्रेक्ष्य[143] भुज्यते न बभुक्षितैः ॥ ६२ ॥

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130 Em., m.c., cf. T, अहपकरणसिध्यै A, अहोपकरणसिद्धयै BD, आहोपकरणसिद्धयै C.
131 With B, स्थिर AD. 132 With B, °पमर्पितं A, °पमर्वितं D. 133 With B, cf. T, °चतम्महा° AD. 134 With B, °क्षेव AD. 135 व्रथमः D. 136 With B, ना AD. 137 With B, °धार AD. 138 With B, वसुः AD. 139 With B, °यतं AD. 140 With B, ब्रह्म° AD. 141 With B, °थनां AD. 142 With B, प्रास्य AD. 143 Em., cf. T, °विनिष्पष्य AD, °विनिष्प्रेक्ष्यो B. विनिष्पिष्य s.em.

[27] दी° D(52a). [28] A(51a). [29] B(171). [30] C(50).

इत्युक्ते मन्त्रिमुख्याभ्यां[144] हेमरत्नमयं[145] शिरः ।
सिद्ध्यै[146] नैवोपयोग्यं[147] तन्ममेति ब्राह्मणो ऽब्रवीत् ॥ ६३ ॥

अथोन्मुमोच नृपतिर्मुकुटं मौक्तिकांशुभिः ।
शिरोविरहदुःखेन[148] साश्रुधारमिवाभितः[149] ॥ ६४ ॥

मुकुटानि क्षणे तस्मिन्निपेतुः[31] पुरवासिनाम् ।
दिग्दाहोल्मुकतुल्याभिरुल्काभिः[32],[150] सह भूतले[151] ॥ ६५ ॥

राज्ञा प्रदाने शिरसः सर्वथा परिकल्पिते ।
तौ चक्रतुस्तनुत्यागं[152] मन्त्रिणौ द्रष्टुमक्षमौ[153] ॥ ६६ ॥

रत्नगर्भमथोद्यानं[154] प्रविश्य पृथिवीपतिः ।
उत्फुल्लचम्पकस्याधः शिरश्छेत्तुं समुद्ययौ ॥ ६७ ॥

[33]उद्यानदेवता दृष्ट्वा तं शिरश्छेत्तुमुद्यतम्[155] ।
मा कृथाः[156] साहसं राजन्नित्युवाच शुचाकुला[157] ॥ ६८ ॥

कम्पनाः[158] प्रलापिन्यस्तं[159] मत्तालिकुलस्वनैः ।
न्यवारयन्नवलता[160] लोलपल्लवपाणिभिः ॥ ६९ ॥

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144 With B, मन्तिमुख्याभ्यं AD. 145 With B, °लयं AD. 146 Em., cf. T, सिद्धो ABC, सिद्धौ D. 147 With B, °नेवो° AD. 148 With B, °विवह° AD. 149 °धारामि° B only. वाभितः with B, °वातितः AD. 150 °होन्मुखतु° B. 151 With B, भूतलो AD. 152 With B, चक्रत° AD. 153 With B, दष्ट°, AD. 154 With B, °मिथो° AD. 155 With B, °द्यत्रं AD. 156 With B, कृथा AD. 157 With B, शुचकु° AD. 158 कम्पमानाः B. *Pāda* a has one syllable missing. प्रकम्पनाः s.em., m.c., cf. T. 159 With B, प्रमापिन्यस्त AD. 160 With B, °रयिन्न° AD.

[31] निपे° D(52b). [32] दिग्दा° A(51b). [33] B(173).

सो ऽपि निश्चलसंकल्प:[161] प्रसाद्योद्यानदेवताम्[162] ।
विमलां बोधिमालम्ब्य बभूव प्रणिधानवान् ॥ ७० ॥

अस्मिन् रत्नमयोद्याने पुण्यराशिसमुन्नतम्[34] ।
स्तूपमस्तु प्रशास्तुस्तु[163] सत्त्वसंतारणोचितम्[35]॥ ७१ ॥

यत्किंचिदर्जितं[164] पुण्यं[165] संकल्पेन मयामुना ।
भवन्तु तेन संसारे नि:संसारा: शरीरिण: ॥ ७२ ॥

ध्यात्वेति चम्पकतरो: शाखायां नृपति: शिर: ।
बद्ध्वा[166] कचकलापेन[167] च्छित्त्वा प्रादाद् द्विजन्मने ॥ ७३ ॥

अथ नरपते: सत्त्वोत्साहस्फुटप्रणिधानत:[168]
किमपि विमलै: पुण्यालोकैर्दिगन्तविसारिभि:[169] ।
विगलितमहामोहौघान्त:[170] श्रित: परिनिर्वृतिं[171]
प्रविरतभवाभ्यासायास:[172] क्षणादभवज्जन: ॥ ७४ ॥

[36]इति प्राग्जन्मवृत्तान्तकथया[173] भगवाञ्जिन: ।
भिक्षूणां[174] विदधे[175] शुद्धदानसद्धर्मदेशनाम् ॥ ७५ ॥

इति[37] 176-क्षेमेन्द्रेण विरचितायां-176 बोधिसत्त्वावदानकल्पलतायां[38],177
चन्द्रप्रभावदानं पञ्चम:[178] पल्लव:[179] ॥

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161 With B, न्यिश्च° AD. 162 With B, स्रसा° AD. 163 With B, cf. T, प्रणामस्तु° AD.
164 Em. with B, °चदर्जि° AD. 165 With B, फुण्यं A, वुण्यं D. 166 With B, बधा A, पधा D.
167 With B, °सेन AD. 168 °पणिधा° D. 169 With B, °केर्दिगन्तवि° A, °केर्दिगन्तपि° D.
170 With B, °मोहघान्त: AD. 171 With B, परिन्रि° AD. 172 With B, °याप: AD. 173 With B, प्राग्जन्मवृत्त्या° A, व्राग्जन्मवृत्त्या° D. 174 With B, भिक्षु° AD. 175 With B, °दध AD.
176 क्षेमेन्द्रविर° B. 177 With B, °कल्पाल° AD. 178 नाम पञ्चम: B. 179 पल्लप: D.

[34] °राशि° D(53a). [35] सत्त्व° A(52a). [36] B(175). [37] इ° D(53b). [38] बोधि° A(52b).

The Wish-Granting Creeper of Avadānas of Bodhisattvas

Salutation to the Omniscient One.

[1. The Avadāna of Prabhāsa]

1. May the omniscient one whose crystal-clear mind does not absorb redness/passion, who has parched all faults in a mind wet with compassion [and] himself lacking anger has slain the enemy in the form of *saṃsāra* through abstention from anger, bring about everlasting well-being to you.

2. The wish-granting tree in the form of the illustrious Buddha, having excellent shade, encircled by roots in the form of the steadfast *dharma*, standing in a [clay-]basin in the form of religious merit, possessing shining and extensive branches due to water in the form of intelligence, knowledge and compassion, bright twigs in the form of contentment, flowers in the form of pure fame, excellent fruit perpetually, spreading in all directions [and] fulfilling of all hopes, is victorious.

3. The determination to uplift living beings from the ocean of *saṃsāra* arises in the exalted. Thus it is heard in this respect.

4. There was a city covered with golden mansions [and] houses named Prabhāvatī which was like the radiant heaven, covered with the palaces [and] aerial chariots of the meritorious.

5. It was as if Śakra's [=Indra's] city, having Vidyādharas [and] inhabited by groups of Siddhas and Gandharvas, settled on earth due to the merit of the virtuous.

6. As if the capital of *dharma*, it was resplendent with lovely residences always inhabited by honest, charitable and compassionate beings.

7. In that [city] there was a king named Prabhāsa, an ornament of the earth, whose radiant fame was hailed by respectful deities.

8. Flower clusters in the form of his fame, filled with fragrances in the form of [his] excellent qualities became ear-ornaments for the doe-eyed ones in the form of all directions.

9. [Other] kings placed the order of the [king], versed in stratagems[1], on the crowns of [their] heads like a garland, shining with golden flowers.

10. Once the ruler of the elephant forest approached the king sitting in public audience, kneeled on the ground [and] said:

11. "My lord, we have captured a divinely radiant [and] marvellous elephant who as if Airāvaṇa, has arrived on earth due to hearing of your fame.

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[1] According to Kauṭilya's *Arthaśāstra* 2.10.47, the four stratagems of foreign policy are conciliation, bribery, sowing dissention and armed force.

12. Please look at the elephant, worthy of deities, standing at the gate. The effort of the servants when seen by the master is indeed fruitful."

13. Upon hearing this, the king consulted [his] ministers, came out [and] saw the elephant who was like a moving Kailāsa at the gate.

14. - 17. Having observed the [elephant] resembling the vernal season, pursued by bees called by [his] very strong fragrance [and] buzzing at [his] temples, splendid with ornaments of sexual passion, richly dressed with red lead marks and decorations, whose trunk was resting at the root of [his] tusks [and] eyes were closed recalling the splendors of the plantain and Śallakī groves in the Vindhyas, who was as if the lofty Vindhya mountain transformed into the sovereign of elephants on earth due to Agastya's command, spreading the fragrance of the Saptacchada [tree], adorned with pillar-like tusks [and] Lakṣmī's pleasure-house, the king thought in surprize:

18. "My! Unlimited is the chain of creations possessing ever-new excellences in *saṃsāra* [made] by actions endowed with miracles for formations.

19. Who has created this elephant without churning the ocean of nectar, without fatiguing Vāsuki [and] without whirling the mountain?"

20. Then the king instructed the obedient mahout named Saṃyāta: "Tame this elephant."

21. When the king ordered that [and] went to the inner chambers of the palace, Saṃyāta took possession of the elephant capable of bearing all the trainings.

22. [Saṃyāta] led the [elephant] like an intelligent, good student, steered by training in previous lives, to the perfection of all the trainings with effort.[2]

23. The [elephant] possessing a great amount of ichor, undisturbed, patient, endowed with power and perseverance [and] having an excellent gait in battles with enemies, bore resemblance to the king, a liberal donor, tranquil, patient, endowed with power and perseverance [and] having excellent movement in battles with enemies.

24. Then Saṃyāta, accomplished in [his] duty, informed the lord of men that the lord of elephants completed the instructions of a trainee.

25. Upon seeing the [elephant], obedient to the goad, who had rising strength without haughtiness [and] reached the pinnacle of zeal, the king regarded him as the glory of victory [incarnate].

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[2] The suggested emendation changes 'with effort' to 'effortlessly'.

26. Then with a desire to see [the elephant's] skill and training, the energetic [king], filled with joy, mounted him like the sun rises over the eastern mountain.

27. Then Saṃyāta, like a sorcerer, demonstrated the obedient/enchanted elephant's facility in performing all [types of] skillful movements[3] as [is he was] in a charmed circle.

28. Taking the chance of examining the elephant, the king, fond of the sport of hunting, plunged into the great forest as if it was his own enthusiasm.

29. The [king] proceeded as if inviting the directional elephants with the choicest Śallakī twigs disguised as the far-moving rays of [his] jewelled arm bracelets.

30. The sylvan deities whose eyes, filled with great joy [and] surprise, had formed into ear ornaments, watched him wandering in the forest.

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[3] *Maṇḍala* is a technical term ". . . for the turning movements which elephants and horses were, and still are, taught to execute." *Aśvaghoṣa's Buddhacarita or Acts of the Buddha*, complete Sanskrit text with English trans.. . . by E.H. Johnston (Lahore, 1936; rpt. Delhi: Motilal Banarsidass, 1978), p. 20, f.n. 3. Cf. also Johann Meyer's trans. of *maṇḍala* as 'Evolution', 'kunstgerechte Bewegung' in *Das altindische Buch vom Welt- und Staatsleben: Das Arthaçāstra des Kauṭilya*, aus dem Sanskrit übersetzt und mit Einleitung und Anmerkungen versehen von Johann Jakob Meyer (Leipzig: Harrassowitz, 1926), Nachtrag, p. 732, n. 214.

31. The Vindhya breezes replete with the fragrance of the flowers in the coiffures of the Śabara maidens, waited upon the lord of the earth.

32. Then in the vicinities of the Vindhyas where the trees accord full comfort, the elephant remembered events of [his] amorous pastime [and] became love-sick.

33. Having smelled the scent of a cow-elephant [to whom he was] bound by love, the fickle elephant disregarded the restraint of the goad like a haughty king disregards statesmanship.

34. There was no stopping anywhere for the elephant who dragged by passion was running with haste, just as there isn't detachment from *saṃsāra* anywhere for a fool who dragged by passion runs with haste.

35. Upon seeing the elephant moving with the swiftness of the wind, the preeminent king became apprehensive [and] said this to Saṃyāta:

36. "Aha! [So] this is the elephant you trained, the one who appears to have become defiant to the heavy goad.

37. The circle of directions is as if whirling. The trees are as if following. The earth is staggering like a drunken woman due to the burden of his footsteps.

38. When the [elephant], like a deity[4], has become inimical at an inauspicious time, all courses of action of human effort are fruitless."

39. Upon hearing the king's words, Saṃyāta became frightened due to [his] embarrassment over the reproach for [the elephant's] discipline [and] said with cupped hands:

40. "My lord, I have made this elephant tractable in all activities, but today he has smelled the scent of a cow-elephant [and] become abnormal.

41. Living beings fallen under the control of sensual desire do not remember instruction, restraint, courtesy [and] propriety, [but] remember sensual desire.

42. Who can restrain the mind flooded by a desire arising from the sense organs [and] turned towards a sense object, which is like a mountain stream, swollen with a torrent of water [and] fallen into many ravines?

43. We are skillful trainers in the instructions of physical exercise, but not even sages are adept in the instructions of mental restraint.

44. Due to passion, this foolish elephant whose entire [self-] restraint has slipped away, inconsiderate of the exertion, runs astray like a wicked person.

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[4] The suggested emendation changes 'a deity' to 'fate'.

45. Your majesty, grasping onto a tree-branch, let go of him. A vicious, wicked person, [himself] fallen, is sure to cause [others] to fall.

46. Having heard Saṃyāta's words, appropriate for that time, the king clasped the branch of a large tree along with him.

47. When the king came down from the tree, mounted a horse [and] departed, the elephant plunged into the dense forest, met the cow-elephant [and] embraced [her].

48. Then the passion-spent elephant returned on his own after seven days [and] desirous of fodder, stood near the post.

49. Upon seeing the [elephant] who controlled by the restraints of the instruction, had come on his own, Saṃyāta, out of great delight in [his training] skill, said to the king:

50. "The elephant who departed dragged by the snare of attachment [and] pining with love, [now] consistent with the trainings, has arrived on his own.

51. The [elephant] familiar with the delights of the Śallakī regions, is [now] controlled by signals, obedient, steadfast in the discipline [and] will [even] grasp a mouthful of glowing iron.

52. The [elephant], dragged by the feeling of lust, became painfully abnormal, but the fever of love abated [and] he has become normal once again.

53. My lord, [animals] such as lions, tigers and elephants can be subdued, but the mind, turned towards a sense object and intoxicated with liquor in the form of passion, cannot."

54. Upon hearing this, the king thinking, "That is right", said: "Saṃyāta, what you have said is true [and] appropriate.

55. Is there anyone in this world who disposed to tranquility, has brought the mad elephant in the form of the mind under control[5]?"

56. - 57. When this was said, Saṃyāta, inspirited by a deity, spoke to him: "My lord, in the world only the enlightened Buddhas engaged in completely eradicating the afflictions of living beings [and] possessing discriminating awareness [and] determination produced from passionlessness, are calm due to peace and contentment."

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[5] The suggested emendation changes 'under control' to 'to rest on the post of restraint'.

58. Upon hearing the mention of the Buddhas, a holy resolve[6] due to repeated practices made in previous lives was generated in the king whose mind [was directed towards] perfect enlightenment.

59. "May I, freed due to perfect knowledge, deliver living beings drowning in the ocean which is *saṃsāra* by means of a bridge of virtues."

60. Then Śuddhāvāsakāyika deities spoke to him from heaven: "Your majesty, you shall become a perfectly enlightened Buddha."

61. Upon hearing their words, the king, the foremost among the pure, having the memory of [former] lives [and] a divine eye, attained Bodhisattvahood.

62. Then as a consequence of newly-arising knowledge and zeal, the [king] having great courage, [his] eye was fixed on reality [and] compassion towards all living beings drowning in the ocean of worldly existence, became a bridge of virtues in order to ferry living beings.

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[6] For a discussion regarding the various interpretations of *praṇidhāna* and its use in literature, cf. *Ein tibetische Wunschgebet um Wiedergeburt in der Sukhāvatī*, ediert, übersetzt und kommentiert von Peter Schwieger, Beiträge zur Zentralasienforschung, Band 1 (St. Augustin: VGH Wissenschaftsverlag, 1978), pp. 15-27. Here I have chosen Étienne Lamotte's trans., 'sainte résolution'. Cf. *Histoire du bouddhisme indien: Des origines à l'ère Śaka*, Bibliothèque du Muséon, vol. 43 (1958; réimpr. Louvain: Institute Orientaliste, Bibliothèque de l'Université, 1967), p. 473.

Thus ends the Avadāna of Prabhāsa, the first twig [=chapter] of *The Wish-Granting Creeper of Avadānas of Bodhisattvas* [*Bodhisattvāvadānakalpalatā*] composed by Kṣemendra.

[2. The Avadāna of Śrīsena]

1. Those [like] fragrant sandalwood trees are victorious in this world. They are not disturbed even when cut, rubbed or burnt for the benefit of others.

2. There was a city named Ariṣṭā, to be valued by [its] numerous excellent qualities, in competition with which Śakra's [=Indra's] city is not greater.

3. In that [city] there was the renowned King Śrīsena, a repository of all jewel-like excellent qualities, just as the ocean is a repository of gems.

4. Due to the power of the splendid [king], dedicated to the service of others, [beings living in] all the directions were loyally devoted, just as all the directions are reddened due to the power of the radiant sun.

5. The [king] adorned the world with fame, fragrant due to munificent charity [and] white due to prosperity, and with elephants, fragrant with profuse ichor [and] white with ashes, just as wish-granting trees, fragrant due to munificent gifts [and] white due to prosperity, adorn the world.

6. Although a receptacle of arts/a crescent moon, the [king] was straight/not crooked [and] although straight/simple, he was

intelligent [and] although intelligent, he was not crafty by virtue of the merits of [his] subjects.

7. His order was unobstructed and his fame was unimpaired for as far as the sun shone [and] the wind blew.

8. Twelve thousand ministers, learned in [the art of] peace and [military] endeavor[1] [and] endowed with the sight of the knowledge of the six measures [of foreign policy][2], served him.

9. As the king was an abode of *dharma*, the people were virtuous. Subjects become similar to a king by virtue of [his] excellent qualities just as women become similar [their] husbands by virtue of [their] excellent qualities.

10. As a result of the [king's] auspicious dwelling [in that city] people moving about in heaven with aerial chariots made Śakra's [=Indra's] city devoid of passage.

11. After seeing the blocking of the heavenly world by the human world, Śatakratu [=Indra] bore animosity towards the king [and] thought:

12. ["Ah! Virtuous-natured King Śrīsena gives a lot of charity and has made the subjects equal to himself.]

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1 According to Kauṭilīya's *Arthaśāstra* 6.2.1, peace and [military] endeavor are the sources of acquisitions and security.

2 According to Kauṭilīya's *Arthaśāstra* 7.1.2, the six measures [of foreign policy] are alliance, war, maintaining a post, attacking, seeking shelter and dual policy.

13. I shall examine the fortitude [of the (king) having an unflawed mind (and) the power of resolve for charity] through creating a magical illusion."

14. After thinking this for a long time, Śakra [=Indra], followed by a few deities, changed [his] form [and] descended into the human world.

15. In the meanwhile, the intelligent chief defence minister who was fully engaged in supervising public affairs, said to the king:

16. "Your majesty, Tridaśeśvara [=Indra], defeated by you, stainless [and] splendid in the kingdom through pretextless charity, is ashamed.

17. Who indeed, upon seeing the perfection of excellent qualities in another [and] their absence in oneself, will not be overcome by jealousy?

18. People, jealous of the eminence of others [and] delighting in the heat of contention, usually become agitated even over the good deeds of great beings.

19. Let the charity of all your possessions be a limit for you, dedicated to charity, but even the thought of giving away your son, wife and self is extremely rash.

20. Various frightful dreams that are causes for alarm are seen which indicate the violent destruction of the world's crown jewel.

21. An extremely unbearable rumor, 'The king will give away [his] body', is heard amongst the astrologers, speakers of truth.

22. Giving away [your] body is the cause of frustration for the crowds of all petitioners. Only a living wish-granting tree is all-bestowing.

23. Therefore, your majesty, desist from this rashness of giving [yourself] away; for your body, the world's jewel of protection, is controlled by the subjects."

24. Upon hearing what was said by the excellent minister, the king whose lower lip luster was brightened by a smile, white with purity, said to him:

25. "Chief minister, what you have said is beneficial [and] fitting for a minister, but I cannot bear the anguish of turning away from petitioners.

26. Although those beings from whose mouths words consisting of harsh letters of denial dart out to those saying 'Give [me]' are physically living, they are dead.

27. What's the use of [such] a [person] living from whom a petitioner approached having instilled 'I shall get this from him' in [his] heart, turns away?

28. Fie upon the life of the one devoid of merit, whose soul is bereft of compassion [and] mind is cool when hearing the anguish of a distressed person.

29. It is for this reason that the body, although perishable, is dear to the virtuous, for it will become useful to someone at some place, at some time."

30. Having heard the words of the king, resplendent with purity, the minister thought destiny was inevitable [and] didn't say anything.

31. - 32. Then once, a sage-teacher coming from afar by chance saw with unblinking eyes the king's beautiful wife named Jayaprabhā who was like Ratipati's [=Kāma's] Rati, a snare for the deer in the form of [his] mind, while the king was moving about [with her] for pleasure.

33. Upon seeing the [queen] who was as if familiar due to affection from an association in a previous life, the [sage], a heap of composure, lost [his] self-control.

34. His mind, although passionless, fluttered with past impressions [and] having abandoned detachment to worldly existence, it entered the realm of desire.

35. The impression of repeated actions from previous lives, perpetually woven with threads in the form of sustained love, does not perish in all living beings.

36. At that time, a young Brahmin who had come [and lived] at the hermitage [and] whose course of study was complete said; "[Master,] please accept a remuneration."

37. The [teacher] said to him: "Dear child, acquisitions are of no use to me in the forest, however, if there is insistence, listen to what is desired.

38. If you obtain King Śrīsena's queen Jayaprabhā to give [me], then this shall be my remuneration."

39. Upon hearing what the teacher said, the student, whose mind trembled, became overcome with doubt in regard to obtaining the impossible request.

40. - 41. Having gone to the sovereign of kings' house having a door always opened for petitioners at their own option, he entered easily and freely, [but], with a mind totally paralyzed due to [his] misery and anxiety over the request for the unobtainable object [and] out of great shame, he had a downcast face, as if gazing at the earth.

42. Upon seeing the petitioner arrived, the king, like the ocean, surging and ready for giving nectar, was delighted.

43. Having been asked, "What do you wish?" [and] honored by the king, the [student] said with stammering speech [resulting] from the shame of [his] improper statement:

44. "For the sake of my teacher I have become a petitioner of you, a wish-granting tree for petitioners, for an extremely difficult-to-obtain object which has not been asked for previously by others.

45. Your majesty, as my course of study is complete, please give Queen Jayaprabhā, a remuneration desired by [my] teacher, if [it] is possible."

46. When the sage's student said this, all at once the king's mind, pierced by [his] fondness for charity and [his] love [for his wife], became divided in two parts.

47. He told the Brahmin, "Please take [my] wife", as if covering [her][3] with a white cloth in the form of the luster of [his] teeth spreading forth.

48. "I shall give what you teacher desires without a thought. Truly, I do not take heed of [my] mind trembling with bereavement."

49. - 51. Upon saying that, the king summoned [his] lotus-eyed wife, always joined to his heart as if another life, [and] although repelled by a violent fire in the form of the distress over the separation [and] although prevented by [his] kinsman Smara [=Kāma] due to [Smara's] very great affection [for him], [he] suddenly gave the

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[3] Here, although the object is not mentioned, I have chosen the queen, in keeping with the Indian custom of covering a bride with a white garment. Cf. *Raghuvaṃśa* 13.8 where the ocean's pure [white, foaming] water is said to have been the earth's veil.

sage's student the [queen], who like a doe had tremulous eyes [filled] with anguish and alarm, [and was wondering] "What is this?"

52. When the king, dedicated to charity, gave away [his] wife, the earth, girt by the rolling oceans, shook as if due to the fear of abandonment.

53. To whom are beloveds not beloved? On account of [their beloveds] even deities such as Indra and Candra have endured unbearable bodily hardship.

54. For the sake of women some have forsaken good conduct, some wealth, some duty, others religious austerity, some shame [and] some the body.

55. That very thing which to human beings is the very essence of love [and] the life [of their] existence becomes a blade of grass to the highly courageous when it comes to giving.

56. When the [student] took the [queen and] departed, the king, distressed over the separation, became repugnant to pleasure like Manobhava [=Kāma] bereft of Rati.

57. - 58. Upon seeing the king's wife who as if forsaken by life had gone to a place in another world/the residence of a stranger, led by the student, the sage, scortched with strong repentance [and] eyes closed in great shame, became aware of his impropriety due to an evil turn of *karma*.

59. "Alas! Due to sheer fickleness, I myself, like a child, have undoubtedly thrown myself into the quagmire of ignomy.

60. I, practicing immorality, have placed the mother of the people, morally the wife of the preceptor of caste and order, into the fire of suffering.

61. How have I disregarded good conduct, not remembered [self-] restraint, not even considered asceticism [and] not been aware of discretion?

62. Alas! In this world the mind of the indiscriminate, turned away from the virtuous path [and] intoxicated with liquor in the form of unrestraint, runs only on evil paths."

63. Having thought this, the sage whose splendor diminished due to shame [and] face was downcast, approached the king's wife [and] said:

64. "Mother, take heart. Please do not grieve. This, [namely] your sorrow and my impudent conduct, is due to destiny alone.

65. Ease the sufering of [your] fatigue under this tree on the bank. You shall go to your own residence at this very moment along with us."

66. When the sage said this, the queen, as if bathed by a shower of nectar, recovered life and courage [and] cast aside fear and alarm.

67. Upon hearing about the donor's marvellous behavior which spread throughout the heavens, Vāsava [=Indra] came to test the king's compassion towards living beings.

68. - 71. [Indra,] in the guise of a Brahmin whose lower-half body had been eaten by a tiger in a lonely forest, entered the center of the city held by four weeping sons, with an immense amount of blood flowing, the assemblage of intestines hanging down, [but his] life not at risk even in [this] calamity, as if [it was] sustained by evil deeds, densely surrounded by carnivorous animals due to the smell of fresh meat, like a wealthy man powerfully struck by misfortunes arising from greedy kings and thieves, suffering from grief, misery and pain, [and] he became the cause of fear and curiosity for the city dwellers.

72. As if he [was] grief personified [and] as if he [was] unbearable fear incarnate, all at once he created fatigue and anguish in the city women.

73. Then four [deities] in the guise of sons set him on a stretcher [and] placed him in front of the king seated in a place for seeing petitioners.

74. Having seen [the Brahmin] delirious with very great pain due to the infliction of the slaughter, the people were shut-eyed [and] a group with closed mouths.

75. The [Brahmin] raised [his] trembling and unsteady right hand, freed from his chest, [and] with faltering words due to pain said to the king:

76. "Well-being to you, your majesty. I, a Brahmin, like a horrible sinner, have come to this state. Ocean-of-compassion, look at me.

77. I have been eaten by a tiger in a forest, fearful and dense [like] worldly existence. I [continue to] live because I cannot escape[4] this very heavy suffering.

78. Even in the heat of misfortune, [my] life, like a good friend, tolerant of extreme pain, does not abandon me.

79. A heavenly deity said to me, 'You shall live if someone cuts off half of his own body [and] gives it to you'.

80. Treasury-of-compassion, who in this world shall give [his] life? Generally people look out for their own happiness [and] turn away from the needs of others.

81. I have come for shelter to you, always a donor of everything [and] a friend to the unfortunate in distress, who does not turn away even when [it comes to] giving away [your own] body.

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[4] Literally, 'due to the inevitableness [of]'.

82. In this world you are the single tree of good deeds born whose fruit production consists of charity, lacking a pretext [and] full of respect.

83. What's the use of praising other excellent qualities belonging to you who are generous [and] whose charity itself is the drum of good deeds beaten in the world.

84. People like you having vows of pure conduct, a protection for the afflicted from suffering, are obtained at a time of adversity through the commodity of religious merit.

85. Amiable friends [effecting] great happiness [and] cool like yellow sandalwood take away [mental] anguish like the southern winds, conducive to great pleasure [and] cool due to [contact with] yellow sandalwood, carry away heat.

86. The speech issued from your face, lovely like the full moon, revives just like nectar-showering moonlight."

87. Addressed by him in this way, the king in whose heart the [Brahmin's] pain was transferred all at once, in bewilderment due to haste said to the [petitioner] fainted into unconsciousness:

88. "Brahmin, take heart. Cast aside the fear arising from the [thought of] losing [your] life. I shall give half of [my] body to you without any hesitation.

89. The body of a fortunate person meets with destruction for the benefit of another. This body, perishable in an instant, is not eternal even when being protected."

90. When the king said this, the intelligent chief minister whose heart trembled wildly, as if struck by a thunderbolt, said:

91. "Alas! The king, fond of exerting [himself] because of [his] habit of reckless actions, does not take into account at all what is beneficial due to the end of the subjects' religious merit.

92. What other king is like you, competent in the welfare of the subjects, a possessor of excellent qualities, a listener and a doer, about whom the servants are talkative due to devotion.

93. The king has closed his eyes in the mien of an elephant [and] does not do what is beneficial. The enjoyments and pleasures of the good servants are to be considered as [only] so much.

94. May the teachers' advice, placed on your ear as the blossom of the Aśoka [tree], filled with pericarps in the form of prosperities, shine for a very long time.

95. This is a demon or an evil spirit deceptively in the form of a Brahmin turned into a petitioner for the body [of you], the jewel of protection for living beings.

96. If indeed he had not created this great magical illusion, then how could [this] bodily-rent [Brahmin] live even for a moment?

97. A good deed performed without any discernment [and] obstinately, which is harsh due to self-violation, [leads to] unhappiness even in the next world.

98. One should always give what is possible. How can the impossible be given? Only stories about giving away all of one's possessions, body and so forth are lovely.

99. The ocean bestows jewels is [like] nectar to the ears [only] from a distance, but even drinking water is a far-cry for the petitioners who have reached there.

100. Your majesty, you, the life of the subjects, the wish-granting jewel for petitioners, are to be protected by all means, even by the lives of others.

101. My lord, please do not do [this] reckless action out of compassion for us. You are not to be exchanged for a sherd of glass."

102. Having said this, the preeminent minister fell at the king's feet, but the king did not move from [his] determination for giving away [his own] body.

103. The [king] whose dental glow was spreading from [his] affectionate smile, as if destroying the darkness of ignorance [arising] from the attachment to life, said:

104. "Chief minister, what you said is clearly connected to sheer devotion [for me], [but] I cannot bear the danger to the Brahmin's life.

105. The inner anguish arising from the suffering of turning away from a petitioner is not averted by [pearl] necklaces, snow, lotuses, lotus stems, the moon or sandalwood.

106. Wise-one, please do not create an obstacle to enlightenment for me whose mind is eager to remove all suffering and pain in every way.

107. Even in another life, I did not experience pain when giving away [my] body. I remember past events due to [my] perfectly enlightened mind.

108 - 110. Previously, upon seeing a tigress emaciated through hunger on the verge of eating [her] whelps, I gave [her my] body emotionlessly in order to protect them[5], and in the life as Śibi I gave

[5] For a study of textual and iconograhical references to the story of the Buddha giving his body to a tigress in a previous birth, cf. Lamotte in his trans. to Nāgārjuna's *MPPŚ*, I, pp. 143-144, f.n. 1(1); Feer, "'Le Bodhisattva et la famille de tigres," *JA*, s. IX, t. XIV (1899), pp. 272-303; *Cinq cents contes et apologues: Extraits du Tripiṭaka chinois*, traduits en Français par Édouard Chavannes, Collection U.N.E.S.C.O. d'Oeuvres Représentatives Série Chinoise, 2nd ed. (Paris: Maisonneuve, 1962), t. IV, 87-88; Dieter Schlingloff, *Studies in the Ajanta Paintings, Identifications and Interpretations* (Delhi: Ajanta

[my] pair of eyes to a blind man[6] and protected a pigeon from the fear arising from a hawk with my own body[7]; and in the incarnation as Candraprabha I gave [my] head to Raudrākṣa[8] and in other lives I gave away all my possessions, sons, wives and so forth."

111. When the Bodhisattva said this, the king's preeminent minister, [so] disturbed in senses, became as if [he was] neither living nor dead.

112. Then the king whose order was not to be transgressed, ordered two [men] named Pula and Gaṇḍa to cut [his] body with the sharp edge of a saw.

113. The two, insensible due to great sorrow, [yet] beguiled by Śakra's [=Indra's] magical illusion, somehow began to cut the king's body.

Publications, 1987), pp. 86-91; and Matsumura, "Four Avadānas," pp. 344-347.

6 For a study of textual and iconographical references to the story of King Śibi giving his eyes to a blind man, cf. Lamotte in his trans. to Nāgārjuna's *MPPŚ*, I, 144, f.n. 1(4).

7 For a study of textual and iconographical references to the story of King Śibi giving his flesh to a hawk in order to redeem a pidgeon, cf. Lamotte in his trans. to Nāgārjuna's *MPPŚ*, I, 255-256, f.n. 1 and Schlingloff, *Studies in the Ajanta Paintings*, pp. 86-92.

8 For textual and iconographical references to Chandraprabhāvadāna, cf. infra, pp. 51-53.

114. The earth shook as half of the body of the emotionless king was being cut off by the sharp edge of the harsh saw.

115. Heaven, having a red gown in the form of fallen meteors [and] stars, shaken due to whirlwinds, cried aloud, scattering, as it were, a continuous stream of teardrops.

116. The sun, unable to bear the violent suffering produced from the sight of the slaughter, quickly covered [its] face with a veil in the form of dust.

117. The subjects whose cries were amplified by the directional damsels through echoes, wailed when the king's body was attacked by the saw.

118. Upon seeing the highly courageous king, Śakra [=Indra], in the guise of a Brahmin, having a mind overcome by surprize and regret, thought for a long time:

119. "My! The mind of this noble-minded one which is soft with compassion has become harder than a thunderbolt in the [face of] hardships [endured] for the sake of others.

120. My! The behavior of the exalted is deeper than the ocean, more elevated than Meru [and] more extraordinary than heaven.

121. My! Even at [his] life's departure, the courage of the ocean-of-courage is not abandoned, just as the greatness of a saint is not abandoned when he falls into misfortune."

122. As Sahasrākṣa [=Indra] was thinking this, half of the king's body cut below the navel quickly fell to the ground.

123. Although [his] body was in two parts, the [king] whose life was sustained through [his] courage, a protection for all beings, was full of joy and zeal.

124. Then when half of the body was joined [to the Brahmin's] by the [king's] order, the full-bodied Brahmin whose wound was healed, stood up [and] said to him:

125. "Bravo, your majesty! The worshipful fame[9] belonging to you who are pure shines especially due to the pretextless charity of [your] body.

126. Alas! The indigence of foolish Vedhas [=Brahmā] who is not creating anything as a standard of comparison equal to the stainlessness of the jewel in the form of your mind.

127. You, an eminent person, cut, virtuous, candid [and] having a lovely heart, endure unbearable pain for the benefit of others like a tall stem of sugarcane, cut, round-shaped, straight [and] having sweet contents, endures unbearable crushing for the benefit of others.

[9] The suggested emendation changes 'worshipful fame' to 'worshipful [and] stainless fame'.

128. Having said this, Śakra [=Indra], in the guise of a Brahmin, filled the [king] with collections of life-restoring medicinal herbs, [veritable] streams of nectar, arising from [his mere] recollection.

129. Then Purandara [=Indra] manifested [his own] form [and] out of delight, praised the king whose own [lower-]half body was perfectly joined [to its upper half].

130. Then the mass of white flowers fallen from the sky seemed as if it was the laughter resulting from the joy of the earth, delighted at that time.

131. In the meanwhile, the sage took along the [king's] lovely wife Jayaprabhā, approached [the king and] amazed at his action, surrendered [her to him].

132. Asked by Śakra [=Indra], the [king], united with [his] wife, stainless like his own fame, expressed placidness at [Indra's] offence.

133. - 135. Then having been propitiated by Surendra [=Indra], the king, whose mind awakened to perfect enlightenment [and] subjects were imbued with the well-being arising from the power of charity's religious merit, vowed to ferry all living beings from worldly existence [and] coronated along with [his] wife in Jambūdvīpa on a divine lion throne covered with a shower of jewels [and] built by Viśvakarma, was delighted.

136. Having seen the king's amicable, stainless mind, possessing active compassion, accomplished in courage [and] abounding in self-charity, resulting in the removal of the distresseds' suffering, Śakra [=Indra], ashamed [and] with eyes washed with tears of delight, went to the city of the deities, filled with the [king's] fame.

137. Then the Bodhisattva whose divine power was being worshipped by multitudes of deities [and] the principal Siddhas, Yakṣas and Uragas [=Nāgas] having radiant bodies with bristling hairs of joy, [and] was capable of protecting [the earth], making the earth almost [like] heaven, reached the splendor of the state of non-becoming.

138. The blessed Jina narrated this exemplifying the excellence of charity during the course of a conversation about [his] previous incarnations for the purpose of instructing the monks.

Thus ends the Avadāna of Śrīsena, the second twig [=chapter] of *The Wish-Granting Creper of Avadānas of Bodhisattvas* [*Bodhisattvāvadānakalpalatā*] composed by Kṣemendra.

[3. The Avadāna of Maṇicūḍa]

1. In this miraculous world where a multitude of jewels is being produced from the ocean, someone, a jewel in the form of a man who has manifested a secure refuge, is born.

2. - 4. There was a city named Sāketa, very white like camphor as a result of the flood of radiance from the white-washed mansions, the earth's forehead ornament of good fortune; where holy, virtuous men, worthy of attendance, full of splendor and courage, with minds pure like the Gaṅgā, resembling pilgrimage places, conferring merit, worthy of worship [and] full of splendor and the *sattva* quality, lived; wherein a [veritable] Nandana[1], the townspeople amused themselves in a delightful garden in the form of virtue, furnished with flowers in the form of fame [and] filled with a fragrance in the form of merit.

5. There was a king known as Hemacūḍa, a great ocean abounding in jewels in the form of excellent qualities [and] the origin of the moon in the form of fame.

6. Overpowering the Kali age [and hence] always a worthy refuge for the virtuous, he, like the Kṛta age, eclipsing the Kali age [and] always

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[1] For Nandana, the main park in Tāvatiṃsa, headed by Indra, c.f. *Dictionary of Pāli Proper Names*, by G.P. Malalasekera (India, 1938; rpt. London: The Pali Text Society, 1960), s.v. Nandanavana.

a proper resting-place for the virtuous, induced the people to sustain morality.

7. The renowned king, dedicated to forgiveness, opulent/selected by Śrī [=Lakṣmī], delighted by compassion [and] subdued in senses, was beloved to the subjects.

8. Initiated into the sacrificial session of non-violence, he gave the sacred remuneration of freedom from fear, replete with divine liquor, to all beings.

9. The [king], although in regal power, was not arrogant; although in an exalted position, was a pleasant speaker; although in supreme authority was disposed to forgiveness; [and] although in the prime of youth, was subdued in senses.

10. The king, deep/profound [yet] high/dignified, heroic [yet] lustrous like the moon [and] having wings/on the side of virtue [yet] supporting the earth, produced amazement.

11. The king, having the splendor of virtue [and] no second, possessed a pair of ornaments; compassion replete with charity and youth.[2]

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[2] The Tibetan suggests *sukṛtaśriyam* for *sukṛtaśriyaḥ* in which case the verse would read: The king having no second possessed a pair of ornaments; compassion replete with charity and youth, radiant with virtue.

12. The [king], Padmā's [=Lakṣmī's] abode, had a beautiful [and] beloved queen, flawless [and] always delighting in good fortune, just as the lotus pond has the glory of morning, terminating the night [and] always delighting in the sunrise.

13. Just as statesmanship is eminent due to the ruler's excellent qualities, as luminous prosperity is splendid due to charity [and] as loveliness is beautiful due to morality, the [queen] was splendid due to the moon-like king.

14. The preeminent king was splendid due to the [queen] whose renowned fame, delighting the virtuous, was spreading, just as Meru is splendid due to the prosperity of the heavens whose renowned fame is always spreading due to [its association with] Nandana.

15. In due course the queen bore the king's child, the abode of good fortune for the weal of the world, just as Aditi bore the child, the sun, the abode of good fortune for the weal of the lotus.

16. Just as the kindling wood [of the sacred fire] is radiant due to [its inherent] fire, the sea-coast is splendid due to the moon [and] as Govinda's [=Viṣṇu's] navel is splendid due to the lotus [on which] Brahmā [rests], the [queen] was splendid due to the conception.

17. Due to the greatness of her child, the king gave all groups of petitioners riches surpassing what was wished for [in accordance with what was] desired by [her] pregnancy longings.

18. Asked again by the king about a pregnancy longing, the auspiciously pregnant [queen] herself, like Sarasvatī, gave instruction in the virtuous *dharma*.

19. "When the treasury of *dharma*, the jewel of complete religious merit, uplifted to law, is protected, it always protects from the sufferings of extensive misfortunes.[3]

20. There is not other shade[-affording] tree equal to *dharma*, cooling, fully grown, with fruit-laden sides, for those strayed into impassable dreary forests [and] tormented by misery on the path of the other world.

21. *Dharma*, a light in darkness, a remedial gem for poison in the form of misfortune, the support of a hand when falling, a wish-granting tree when petitioning, a chariot conquering the world, provender on the last path, an efficacious drug for sickness in the form of suffering, a consolation for the mind terrified by the dangers of worldly existence [and] a forest of sandalwood in heat, is a firm friend, a kinsman of the virtuous."

22. Upon hearing these and other such utterances of the king's wife, pure like the *dharma*, the fortunate people [took] refuge in *dharma* alone in the world.

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[3] For the well-known *subhāṣita*, *dharmo rakṣati rakṣitaḥ*, cf. *Mbh* 3.31.7b; 1385*.1 post.; and 13 App. 15.1248 post.

23. Then in the course of time the queen gave birth to a son, the destroyer of living beings' darkness, just as heaven gave birth to the full moon, the destroyer of the world's darkness.

24. A natural jewel, pure like [his] discriminating awareness [and] associated with another previous birth, appeared adorning his crest.

25. The auspicious [and] beautiful jewel whose brilliant light turned nights into days shone on his head.

26. The nectar-trickling drops of the jewel set on [his] crown changed iron into gold and removed danger.

27. The king on his part always gave all the gold produced from the jewel's fluids to petitioners by way of the injunction of the child having recollection of [previous] lives.

28. Deities filled the city in heaven with flowers, jewels, banners, parasols, flags, fans and silk pendants at his birth.

29. The king announced Maṇicūḍa as the name of the [prince] whose nature was illuminated by complete knowledge produced from excellent [mental] clarity.

30. The noble son, when born, made his father's heart surging with nectar in the form of joy, just as the beautiful Pārijāta [tree], when produced, made the ocean's interior surging with nectar.

31. Just as Paulomī[4] was splendid due to Jayanta [and] as Pārvatī was splendid due to Kumāra, the queen was splendid due to the prince whose birth, [like] Jayanta's [and] Kumāra's, was worthy of honor.[5]

32. Then in the course of time when the king ascended to a heavenly abode by means of stairs in the form of [his] good deeds[6], Maṇicūḍa became king.

33. There was no sufferer and no petitioner in the world having the splendor of religious merit and happiness [and] completely filled with the charity of the [king], a wish-granting jewel for petitioners.

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[4] Name of Indra's wife, the mother of Jayanta.

[5] Compare this verse to *Raghuvaṃśa* 3.23:

उमावृषाङ्कौ शरजन्मना यथा
  यथा जयन्तेन शचीपुरंदरौ ।
तथा नृपः सा च सुतेन मागधी
  ननन्दतुस्तत्सदृशेन तत्समौ ॥

"As Pàrvatí and Sankara, on whose flag was the sign of a bull, were delighted to have Kumára (*lit.* one born in the reeds), and as Indra and Sachî, his wife, were delighted to have Jayanta, as their son, so the king and the Magadha-princess no way inferior to either of them were delighted to have the little prince (as their heir) of equal footing both with Kumàra and Jayanta." Text and trans. from *The Raghuvamśa of Kālidāsa, with the Commentary of Mallinātha*, edied (!) with a literal English trans.... by Gopal Raghunath Nandargikar, 4th ed (Delhi: Motilal Banarsidass, 1971), pp. 73-74.

[6] For similar imagery, cf. *Raghuvaṃśa* 3.69, where the lord of the earth, desirous to ascend to heaven at the end of [his] life, is said to have laid ninety-nine great sacrifices as a flight of steps.

34. The [king] whose lotus-like hand was wet due to charity[7] had the most excellent of elephants named Bhadragiri whose trunk-tip was wet with ichor as if by imitation of [his] master.

35. - 36. Once the sage Bhavabhūti, born in the Bhṛgu lineage, took along a divine young girl whose countenance was beautiful due to loveliness [and] was like the splendor of the radiance of the full moon incarnate, [and] approached the king sitting in the great audience hall.

37. The [young girl] was extremely embarrassed among people as if due to the closeness of [her] breasts/lack of discretion, the redness of [her] lotus-like feet/[her] passion [and] the unsteadiness of [her] eyes/[her] fickleness.

38. The king respectfully received the [sage] followed by the young girl, as if accompanied by the splendor of religious austerity, who had taken [his] seat.

39. - 43. The young girl also saw the steadfast, profound and beautiful king who was like Smara [=Kāma] with his bow laid down

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[7] In order to ratify a gift, the donor poured water over the hands of the beneficiary from his right hand. For additional references, cf. *Le traité de la grande vertu de sagesse de Nāgārjuna* (*Mahāprajñāpāramitāśāstra*), [traduction] par Étienne Lamotte, Bibliothèque de Muséon, vol. 18, t. II (1949; réimpr. Louvain: Institut Orientaliste, Bibliothèque de l'Université, 1967), pp. 679 and 685.

out of compassion for the sufferings of others; who was as if writing a line of protection syllables with the crest jewel's light beams, destroying dangers [and] resembling saffron; who was illustrious due to chowries which had set the wind into motion by [their] tossing movements [and] were as if [his] courage, accompanied by deep sighs in the absence of ferrying living beings; who was served [=adorned] by a richly-jeweled necklace taking a seat [=resting] on [his] chest as if [it were] Śeṣa holding [=settled on] [his] heart in order to pacify calamities in the Pātāla; [and] who was bearing the earth with [his] powerful arm and maintaining forgiveness with [his] mind, [and she] became overwhelmed by surprize accompanied with longing.

44. Having taken the [young girl] whose eyes were tremulous like a deer's [and] was restoring Anaṅga [=Kāma] to life, in [his] vicinity, the sage said to the king:

45. "The world is splendid due to you who are renowned [and] opening the lotuses in the form of the eyes [of beings] in the world and by the deity, the sun, who ascends, blossoming the lotuses in the world.

46. My! Like a sage, you have no hatred towards excellent qualities [or] pride easily arising from prosperity [and] having a companion in the form of ignorance.

47. Your majesty, the radiant fame belonging to you, the leader of the world, having a mind filled with compassion towards the world [and] delighting in amiability, has reached the highest perfection.

48. You are an unwearied and sincere donor with pretextless virtue. That's exactly why you are especially worthy of honor among the wise.[8]

49. I have nurtured this lotus-eyed young girl, born from the interior of a lotus with milk, the remnants of the fire sacrifice, in the hermitage.

50. Best-among-men, please take [her] as [your] principal queen [and] co-wife of the earth[9]. Just as Śrī is suitable for Viṣṇu, she is suitable for you alone.

51. In time you shall give the complete result of the religious merit [accruing] from the sacrifice to me." Having said this [and] given

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[8] *Pāda* d, *mānanīyo manīṣiṇām*, appears as *pāda* b in *Raghuvaṃśa* 1.11.

[9] The emendation in this verse substantiates the traditional Indian notion that the earth is wed to the king. Cf. *The Abhijñānaśākuntalam of Kālidāsa*, with the commentary of Rāghavabhaṭṭa. . . , ed. M.R. Kāle, 10th ed. (1969; rpt. Delhi: Motilal Banarsidass, 1977), ch. 4, p. 156 , where Śakuntalā, wife of Duṣyanta, is spoken of as the co-wife of the earth bound by the four oceans and *Raghuvaṃśa* 6.63 where Indumatī is advised to marry the king of South India and thereby become the co-wife of the southern region girt by an ocean full of jewels.

the young girl to the king in an appropriate manner, the sage departed.

52. After obtaining the lovely Padmāvatī like Manmatha [=Kāma] obtained Rati, the king frolicked in a beautiful garden just as a meritorious person delights in virtue.

53. Then in time, like a bamboo creeper brings forth a pearl, the [queen] gave birth to a son named Padmacūḍa, a mirror of [his] father's excellent qualities.

54. - 56. The king, whose greatness was not to be surpassed by the world guardians such as Śakra [=Indra] [and] behavior was being praised by Kamalajanma [=Brahmā] himself, who filled the space [intervening] the directions with heaps of fragrances in the form of fame [and] was a wish-granting tree effecting good fortune for the crowds of all petitioners, in time, upon remembering the sage's words, performed a sacrifice with many gifts [and] replete with non-violence and wealth.

57. Sages headed by Bhārgava [and] kings such as Duṣprasaha assembled at the sacrifice unimpeded by any desires.

58. While the sacrifice showering innumerable riches was taking place, Sureśvara [=Indra] rose up from the center of the fire in the guise of a demon.

59. Having approached the king, [Indra] emaciated [and] with a deformed body, begged for food and drink [saying], "I am tormented by hunger and thirst."

60. Then by the king's order, the attendants familiar [with their work] brought various types of food and drink to him.

61. Then having smiled somewhat, the demon said to the king: "Your majesty, we don't like this because we are flesh-eaters.

62. We are satiated by a large quantity of flesh and blood from a freshly-killed being. Please give what is desired.

63. I have approached you [thinking] that you grant all desires. Having promised 'I shall give,' a denial is unsuitable for you."

64. Upon hearing the demon's words, the king, overcome with compassion, became distressed about turning away from. the petitioner due to [his] vow of abstention from killing.

65. He thought: "Alas! This indecision concerning [my] course of conduct has arisen due to destiny. I cannot bear endurable killing or the petitioner's frustration.

66. Flesh is not obtained from bodies without slaughter. I cannot bear even an ant's small bit of physical pain.

67. Having given the sacred gift of freedom from fear to all living beings, how shall I give him flesh coming from the slaughter of a living being?"

68. Having thought this, the king, filled with compassion, said to him: "I shall give you blood and flesh cut off from my own body."

69. As the king said this, the world became distressed and the ministers could not bear the [king's] enthusiasm for the destruction of [his own] body.

70. Although being obstructed out of affection by kings [and] likewise sages, [the king] cut up his own body [and] gave the flesh, blood and marrow to him.

71. When the king's flesh was being devoured by the evil spirit who had drunk blood up to the throat [=to full satisfaction], the earth shook for a moment.

72. Then upon seeing [her] husband in such a state, Queen Padmāvatī, wailing [and] fallen, became overcome by fainting and swooning.

73. Having seen the lord of men's courage there[10], the lord of deities discarded the guise of an evil spirit [and] said to him with cupped hands:

74. My, your majesty! Whose body does [=would] not become covered with a cloth in the form of bristling hairs of joy due to your extraordinary deed?

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[10] The suggested emendation excludes 'there' in the trans.

75. My, your majesty! The religious merit belonging to you who are pure is extraordinary [and] the courage unsurpassed. My! The fortitude is limitless.

76. Saints, distressed over the sufferings of others, lacking avarice for difficult-to-obtain objects and patient towards adversaries, are bridges of virtues.

77. The indescribable enthusiasm for courage belonging to the exalted, wet with compassion, which makes the three worlds an object of [their] compassion shines."

78. Upon saying this Śakra [=Indra] restored [the king's] body to a healthy state with divine medicinal herbs, propitiated [him] bent down in shame [and] went to his own abode.

79. Then when the sacrifice was completed according to rule, the king, honored by deities, worshipped the kings and the great sages.

80. - 81. At the end of the sacrifice, the [king], bestowing young girls, villages and cities, gave along with showers of jewels, a horse garlanded with gold [and] suitable for deities, [and] gave the family priest named Brahmaratha a royal elephant which quickly traversed hundreds of *yojanas* in one day.

82. Upon seeing the elephant Bhadragiri given to the [family priest], King Duṣprasaha's mind became dragged by a longing for it.

83. - 84. Then when the kings, amazed by the prosperity of the sacrifice, departed [and] the king transferred the result [=merit] of the sacrifice to Bhārgava, the sage Vāhīka, a student of Marīci approached the [king], took a seat of honor [and] preceded by the utterance "Well-being [to you]", said to him:

85. "Your majesty, at the end of [my] studies, my teacher, in need of service, longs for a teacher's remuneration that is difficult for an ordinary person to obtain.

86. You alone are the single person fashioned by the creator giving difficult-to-obtain objects. Wish-granting trees are never born in large numbers in the world.

87. Please give Queen Padmāvatī [as] a servant along with [your] son to my teacher who is old [and] emaciated due to religious austerities."

88. When the sage said this, the king, a mountain of composure, restrained the pain arising from the separation from his wife [and] said to him:

89. "Sage, I shall give you the teacher's desired remuneration, [my] wife, surpassing [my own] life, along with the crown prince."

90. Charity entails no attachment for those having courageous dispositions, even when their own life [is involved].

91. Having taken the king's wife, grieved due to the pain of separation, along with [her] son, the sage went to the hermitage [and] gave [them] to [his] teacher.

92. In the meanwhile the arrogant Kuru king Duṣprasaha asked the king for the elephant Bhadragiri for [his own] prosperity by way of a messenger.

93. When the king did not give the elephant, [already] given over to the family priest, [Duṣprasaha] himself went to wage war with a large army.

94. When the city roads were obstructed by the powerful Kuru king, King [Maṇicūḍa's] army became vehement with a desire for battle.

95. Although the [king], a lion among elephants in the form of warriors, was capable of tearing apart the enemy, worried by the danger of the people's destruction, [he] thought out of compassion:

96. "Alas! King Duṣprasaha, my most well-disposed friend, has suddenly become an enemy due to the delusion of desire for the elephant.

97. Friendships with virtuous people end in affection, with middling [people] end without affection and with wicked people end in fierce hostility [and] the loss of life.

98. Alas! [Although] life is perishable in a moment, due to longing after riches, our effort is [directed] at destroying the lives of others.

99. The effort of those pacified through the fatigue resulting from killing, engaged in actions of the Kali age [and] bathed in the blood of combat, is for the sake of food.

100. The unbearable quarrel of those whose lives are sold in service, petitioning for a mouthful of food, is like the unbearable savagery of dogs, vicious in [their] cruelty.

101. Alas! The minds of those greedy for riches, cool towards the sufferings of others and having cruel behavior, run only after their own happiness.

102. How can there be an iota of compassion in the extremely cruel heart of those accoutered for success in battle, who enjoy prosperity ending in blood[shed]?

103. This King Duṣprasaha is avaricious [and] beguiled by riches. Although an offender, [he] is not to be killed [as he] is the receptacle of my compassion.

104. While the king, desirous of [going to] the forest out of compassion, was thinking this, four Pratyekabuddhas came by themselves through the sky.

105. The omniscient ones took seats of honor, listened to the longing of the king, disposed to tranquility, [and] delighted, spoke about truth.

106. "Your majesty, the compassion towards living beings, blind due to the veil of ignorance, belonging to you having discriminating awareness towards the world of living beings[11], is splendid.

107. Your majesty, do what [you] desire [and] direct [your] mind on enlightenment. At present, as there is a siege, go into the forest.

108. The solitary regions of the forest where the [water-]sprays in the form of contentment are scattered by the jingling sounds of laughing cascades are dear only to the tranquil.

109. Upon saying this [and] giving the [king the power of] sky movement with a desire to grace [him], the [Pratyekabuddhas] who decorated the directions with [their] radiance, went along with him.

110. When they departed for their own abode, the king reached the forest on the slopes of the Himālaya mountains [and] attained pure tranquility.

111. The forest regions having clear water ponds, delightful rain showers [and] full of peace, appeared to him like the minds of the virtuous, pure due to discriminating awareness, showering contentment [and] possessing complete liberation.

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[11] The suggested emendation changes 'discriminating awareness towards the world of living beings' to 'discriminating awareness, a light for living beings'.

112. When the mountain suddenly concealed the sun-like king, the subjects with [their] progeny, saddened by the darkness of ignorance, mourned.

113. Then the [king's] ministers went to the sage Marīci in [his] hermitage [and] asked for the prince capable of protecting the kingdom.

114. Having taken the prince given by the indifferent sage, the ministers made active preparations for an army in their own city.

115. Then the son of the great king, the foremost among good soldiers, as if the enthusiasm of the army [incarnate], confronted the Kuru king in the battlefield.

116. [King Duṣprasaha] whose elephants and chariots were slain [or] destroyed and broken by the [prince and whose sole] protection was retreat, went to Hastināpura.

117. When the powerful prince defeated Duṣprasaha in battle, the earth, entrusted to the [prince's] hands by the ministers, led to Śeṣa's contentment [=relief].

118. Then in time there was drought, famine and the infliction of plague in wicked-minded King Duṣprasaha's city.[12]

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[12] The Indians believed their rulers possessed supernatural power and served the role of mediators or intermediaries between the forces of nature and society. As a factor in the people's well-being, a virtuous or non-virtuous king could

119. Having thought about the horrible calamity in the kingdom, the remorseful [king] whose activities for relief were in vain, did not know a refuge.

120. Questioned by the [king] about a remedy for the calamity, the ministers said to him: "Your highness, the advent of the people's misfortune is unbearable.

121. My lord, if King Maṇicūḍa's nectar-trickling crest jewel is obtained, it shall overpower this calamity.

122. It is heard through our emissaries that the king, turned away from *saṃsāra* [and] pure-minded due to discriminating awareness, is living on the slopes of the Himālaya mountains.

123. Asked, the world's wish-granting jewel shall give the jewel. There is nothing, such as [his] son, wife or body, that he will not give away."

124. Having listened to the words of the ministers [and] resolved "alright" in [his] mind, [Duṣprasaha] dispatched Brahmins to the [king's] vicinity in order to request the jewel.

125. At that time King Maṇicūḍa, wandering through the forest, arrived at the large vicinity of sage Marīci's hermitage.

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effect misfortune or prosperity within a kingdom. Cf. J. Gonda, *Ancient Indian Kingship from the Religious Point of View* (1966; rpt. from 'Nvmen' III and IV with addenda and an index, Leiden: E.J. Brill, 1969), pp. 6 ff.

126. - 127. There Queen Padmāvatī, maintaining herself on fruits and roots through the sage's order, frightened wandering in the lonely forest [and] reduced to a miserable state, was seen by Śabara men who had come for hunting [and] were desirous of seizing [her]. Trembling [she] cried out in a pitiful voice:

128. - 129. "Woe! Your majesty Maṇicūḍa, protect [me]!" Upon hearing the piteous lament, just like the cry of an osprey [and] beyond toleration, the king immediately ran over [and] saw his own wife who was like the fallen glow of the moon, frightened [away] by Rāhu.

130. - 132. Having seen the [queen], a place of pity, devoid of powder/pastes and bodily clothing/having the bodily garments of an ascetic, lacking the application of collyrium/resorting to Nirajaña [=Brahmā] as if declaring the momentariness of enjoyments and associations, having a royal goose's [=swan's] lovely gait, round breasts without pearl garlands [and] eyes red with tears[13], the king's mind, hard [=unmoved] even towards thoughts of the miracles [taking place] in the course of *saṃsāra*, was as if cut through by a sword in the form of compassion.

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[13] A number of puns are alluded to in v. 131: lovely gait/the Buddha [*sugata*]; without pearl garlands/a Buddhist monastery [*vihāra*]; red (with tears)/reddish color (of a monk's robes) [*kāṣāya*]; and pity/compassion [*karuṇa*].

133. - 134. Upon seeing [her] husband, the king, alone in the forest without a parasol and chowries, in such a state, the queen, herself without a protector[14], overpowered by the desire for his sight, [hence,] filled with sorrow and joy, became extremely agitated.

135. The Śabara men, defeated by the king [and] frightened of a curse, ran away. Indeed, darkness is not seen at the dazzling sunrise.

136. In the meanwhile, Māra [=Kāma], inimical to tranquility [and] dwelling in the hearts of all living beings, approached the king in human form [and] said:

137. "Your lotus-eyed majesty, please do not abandon this lotus-eyed, dearly-loved wife in the lonely forest.

138. King-of-kings, the [queen], [splendid] like your own disposition, does not look beautiful pleasureless [and] deprived of the kingdom's enjoyments."

139. The king listened to this [and] having understood that he was Manobhuva [Kāma], an obstacle to discriminating awareness, replied with a smile:

140. "I know you are Kāma, disliking tranquility and [self-]control. Who indeed among those longing after pleasure is not tempted by you?"

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[14] With suggested emendation: 'the queen, as if without a protector'.

141. While the king was saying this [and] Smara [=Kāma] suddenly disappeared, the queen, scorched by fire in the form of separation, became grieved.

142. The king who defeated Manobhava [=Kāma], pacifying [his] distressed wife, unworthy of suffering [and] separated from the enjoyment of [her] husband, said:

143. "Your highness, [you,] engaged in religious activities should not indulge in grief. All this infatuation with happiness is insipid [and] ends in suffering.

144. For corporeal beings having lifespans fluctuating like waves, associations with loved-ones are unsteady like drops of water slipping from the tip of a shaking lotus petal.

145. Prosperities, fickle with gay movements, are momentary dancers, forked lightning against black clouds [and] the tongues of snakes in the form of *saṃsāra*.

146. Enjoyments [are followed by] the disease of separation the very [next] moment. Riches are like marriages in a dream. The splendor of happiness is [like] the flame of a lamp struck by the wind. The course of actions in the world is [like] the dance of a madman.

147. Compassion, not wealth, affords sustenance for all. The virtuous *dharma*[15], not lamps, is the perennial light. Fame, not youth, is delightful [and] religious merit, not life, is stable."

148. Having consoled [his] wife [and] left her at the sage's dwelling, the [king], maintaining a vow of truth, wandered in the austerity forests, sacred as a result of the contentment of those who have turned [their] faces away from *saṃsāra*.

149. Then the five Brahmins hastily dispatched by King Duṣprasaha arrived [and] saw the pure-natured [king], the single kinsman in adverse time for petitioners, in the forest.

150. Having quietly said: "Well-being to you", the [Brahmins], as if composure-rent due to agitation, whose extreme anguish was indicated by breaths of long and hot sighs, said to the [king]:

151. "Your majesty, in King Duṣprasaha's city the people whose peaceful course has been struck as a result of disastrous calamities, have been rendered bereft of all hopes. Remaining is solely a boundless cry of grief.

152. My lord, if you give the crest jewel, the single cause removing all misfortunes, having power famous for protecting the three worlds, it shall ally the [city's] mishap.

[15] The suggested emendation changes 'the virtuous *dharma*' to '*dharma*'.

153. In the world only people like you, delighting in compassion, succulent like sandalwood leaves, with pure minds [and] shining like moon-stones, are a refuge for people at a time of distress.

154. Entreated in this way by the [Brahmins], [the king] whose courage was unimpaired, being filled by the sentiment/liquid of compassion, thought about the people's misfortune which entered inside [him] as if through the ear passage, [and] said:

155. Alas! How does [=can] the king bear the afflicted, heart-rending cry arising from the suffering of separation, belonging to the people, pained by the stroke of a deity?

156. Cut out the jewel coming from the root of my head [and] take [it] quickly. I am fortunate if I become the cause for destroying petitioners' suffering for a moment."

157. As soon as the king said this, the earth, along with the mountains and oceans, as if startled by the [king's impending] severe pain resulting from the tearing apart of [his] forehead, trembled for a long time.

158. Then by order of the king, tender-dispositioned due to compassion, the [Brahmins] having minds sharper than the sharpest weapon, began to cleave the king's head themselves with sharp weapons.

159. Deities such as Nalināsana [=Brahmā] along with Vidyādharas, Siddhas and Sādhyas, assembled through the sky by means of aerial chariots to see the arduous deed where the king's courage was unimpaired.

160. While [his] head was being torn apart forcibly, the [king] whose body was bathed by streams of blood, creating the illusion of light rays from the jewel, dedicated to the petitioners' happiness, bore the pain.

161. Upon seeing the [king] having composure supported by [his] courage [and] eyes closed due to the force of the severe pain, the Brahmins [as if] for a moment assuming the stature of demons, did not desist from [their] cruel behavior.

162. Having reflected upon the suffering of his own body, the king became more greatly distressed [with the thought] that living beings' bodies, full of pain, are seized by hundreds of thousands of sufferings of this kind.

163. He thought: "I contemplate [=wish] that there be no intense suffering for men in hell, a consequence of non-virtue, through whatever reward in the form of religious merit I gained by giving away the jewel studded in [my] body."

164. As the jewel, bathed in blood and marrow, was being extracted from the base of [his] steady palate, the [king], although overcome by swoon, was joyful due to fulfilling the petitioners' desire.

165. Having given the jewel to the Brahmins with his own hand having leaf-like trembling fingers, the blood-red [king] fell like the crimson son, shrouding the world in great darkness.

166. When the [king] whose courage was unimpaired, fell on the ground along with showers of flowers [dispersed] by the deities, the Brahmins took the jewel [and] quickly went to King Duṣprasaha's city.

167. [King Duṣprasaha] whose calamities were instantly allayed [and] who obtained a multitude of enjoyments suitable for heaven due to the [jewel], praised the Bodhisattva's courage, capable of ferrying all beings.

168. In the meanwhile, from the forests, sages such as Bhārgava and Gautama, headed by Marīci, came to the king who had regained consciousness somewhat [and] whose charity of the jewel [became] well-known.

169. And Queen Padmāvatī who had followed Marīci, struck by the force of swoon upon seeing the king, fell to the ground for a moment like a severed creeper.

170. Then as the sky-moving heavenly choristers' [=Gandharvas'] words of approbation for the king were spreading to the ends of the directions, the subjects with the princes, along with the chief ministers, approached the king.

171. Having seen the king with [his] body bathed in blood [and] unimpaired courage, fallen to the ground [and] undergoing great agony and pain, the people had a discussion concerning [their] reflections on the unheard of/impossible event.

172. "Alas! The straight, well-rounded, shade[-affording] tree, succulent with compassion [and] enjoyable for all petitioners has been grievously cut down by some cruel woodcutters intent upon a small amount of personal gain.

173. My! The generous [king] whose life has been sacrificed for the benefit of others, has reached the highest wonder-producing state. Only a luxuriant/obliging mango tree becomes extremely fragrant when [its] body is cut.

174. Even the kin of a greedy person are not his own. A person following the dictates of passion has no regard for wealth. Even the body is not an object of attachment for a compassionate person wholeheartedly engaged in the welfare of living beings.

175. Very life itself, for whose sake a petitioner becomes wretched and is reduced to the state of begging for all objects, [is no more

than] a blade of grass as a stake for protecting [others] for those maintaining the vow to uplift the afflicted."

176. When talk [like] this containing the various opinions of the circle of sages was spreading, the teary-eyed sage Marīci approached the king [and] said out of affection:

177. "My, your majesty! Having assumed the pretextless brotherhood of living beings due to compassion, you have given [your] body, the place creating a refuge for the subjects, like a blade of grass.

178. As you have placed [your] body, Kamalā's [Lakṣmī's] abode, in a dangerous position, the destruction of you, a kinsman for petitioners, whose conduct is indifferent even towards you own life, has begun.

179. Your majesty, is there any desire whatsoever for a reward from this virtuous vow where even [your] life is at stake? Doesn't your mind change as a result of the pain from breaking apart your palate for the benefit of petitioners?"

180. Asked this by the sage who disclosed [his] mind [=thoughts] about the miracle in the center [=presence] of the best of sages, the [king] restrained [his] pain with effort, wiped off [his] face wet with blood [and] said:

181. "Sage, I desire no different reward but [=other than] solely one great wish, that I may be [born] in the world solely in order to ferry living beings immersed in fearful *saṃsāra*.

182. I do not have even so much as a particle of disturbance for cleaving my body which is pleasing [=beneficial] to the petitioner. If this oath I have said is true, may this body regain normal health."

183. As soon as the king, a treasure in the form of truth, said this having natural dignity [and] befitting [his] courage, his body was healed of the wound [and] possessed an instantly produced jewel as a result of the power of truth[16].

184. Then although entreated to rule the earth by all the deities headed by Śakra [=Indra] and Viriñci [=Brahmā] and all the extremely delighted sages, the king was not desirous of enjoyments.

185. Released by the sage, Padmāvatī who regained consciousness, along with the prince, asked [her] husband [to give] the subjects the

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[16] For *satyakriyā* or here *satyabala*, 'the power of truth' which can effect miraculous events, cf. Norman Brown, "The Basis for the Hindu Act of Truth," *Review of Religion* 5 (1940), pp. 36-45; Eugene Watson Burlingame, "The Act of Truth (Saccakiriya): A Hindu Spell and its Employment as a Psychic Motif in Hindu Fiction," *JRAS* (1917), pp. 429-467; Heinrich Lüders, "Die magische Kraft der Wahrheit im alten Indien," *ZDMG* 98 (Neue Folge Band 23) (1944), pp. 1-14; and the same author in *Varuṇa*, II, *Varuṇa and das Ṛta* (Göttingen: Vanderhoeck and Ruprecht, 1959), pp. 487-496.

happiness [arising from his] ascension to the lion throne in order to appease [her] separation [from him].

186. The Pratyekabuddhas, filled with compassion, who covered the directional sections with [their] bodily effulgence, approached the [king] for the weal of the world [and] as if emitting joy, said:

187. "When the end of a separation has come after a long time, neither the prince nor the queen can bear the insufferable condition of abandonment; for, repeated continuous suffering [results in] ruin.

188. How could the single cause for removing the suffering of the afflicted, who gives his own body to a petitioner [and] whose *dharma* is also solely for the benefit of others, disregard [his] kin as well?"

189. Upon hearing what they said [and] somehow mentally resolved "alright", the king reached his own city by way of the sky with aerial chariots [and] took up his own royal position with [his] son.

190. Thus, the honest, highly courageous Bodhisattva whose various splendors were displayed by jewelled reliquary monuments, parasols and jewelled lamps in Buddhist temples, who maintained the kingdom for a long time [and] practiced the [path to] enlightenment accompanied by [auspicious] signs, attained the state of a Sugata.

191. The blessed Buddha narrated this with illustrations from his own actions to the monks for the accomplishment of perfect enlightenment during the instruction of charity.

Thus ends the Avadāna of Maṇicūḍa, the third twig [=chapter] of *The Wish-Granting Creeper of Avadānas of Bodhisattvas* [*Bodhisattvāvadānakalpalatā*] composed by Kṣemendra.

[4. The Avadāna of Māndhātṛ]

1. My! Charity is the fundamental cause of prosperity. The noble-mindeds' prosperities having smiles in the form of white parasols and lovely chowries raised up and tossed by the hands of heavenly maidens and [their] ear-satisfying fame which disperses refulgence like a stream of camphor, is a very small result of a particle of charity.

2. There was a splendid king named Upoṣadha whose fame was honored by the wise, just as the lustrous milk ocean's nectar is favored by the gods.

3. Indeed, which king's head did not bow in salutation before the protector of the earth having the brilliance of the Vasus.

4. Just as morality adorns a pure mind, as compassion adorns charity [and] as modesty adorns riches, the [king] adorned the earth.

5. The position of the meritorious [king], elevated in lineage, having the splendor of the moon [and] a parasol for/protector from the heat [of suffering] for all, was on the head[s] of all kings.[1]

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[1] The allusion here compares the king, the lord of the earth to the Himālaya mountain, lord of the mountains, the latter, [filled] with tall bamboo trees [*prāṃśuvaṃśasya*], possessing moon-like splendor [*indudyuteḥ*] and an umbrella for all [*sarvātapatrasya*].

6. His fame, the earth's ornament, [like] the white, lustrous waters of the Gaṅgā abiding on Īśvara's [=Śiva's] head, spread profusely in the [three] worlds.

7. [The king] having splendors surpassing Sahasrākṣa's [=Indra's], performer of one thousand sacrifices, had 60,000 beautiful women as wives.

8. Once the king, resolved to destroy evil spirits in order to protect the sages, mounted a horse [and] traversed the austerity grove regions.

9. There, exhausted from the exertion of the long journey, he drank all of the water stored by some royal sages in a vessel [used] for the sacrifice of obtaining a son.

10. After drinking the water found in a deserted place from the vessel [consecrated] with mantras, the king arrived at the capital [and] became pregnant.

11. Destiny, the place of multitudes of marvels, whose wondrous drops are dreams, illusions and magical tricks, etc., is victorious.

12. Who is able to determine the arrangement of the wonderful lines [drawn] by destiny, creating extraordinary pictures of manifold varieties?

13. In [due] time a boy, divinely radiant like the sun, having pierced through the head of the [king] whose wound was immediately healed, was born.

14. The royal consorts whose breasts were flowing [with milk] out of motherly affection, received the [prince], religious merit incarnate, having the physical marks of complete sovereignty over the world[2].

15. As a result of their reciprocal talk, "This praiseworthy child will accept me in [his] mother's position [*māṃ dhārayiṣyati*]", the prince was [named] Māndhātṛ.

16. A time [equivalent to the reign] of six Indras[3] passed as the [prince], fond of children's sports, spending his life in noble sports, grew up.

17. When [his] father went to heaven, the [prince] who had reached the fresh prime of youth [and] mastered all of the sciences, obtained the inherited kingdom.

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[2] The thirty-two marks [*lakṣaṇa*] of a great man [*mahāpuruṣa*], destined to become a universal monarch [*cakravartin*] or a Buddha, are listed in *Māhavastu* [*MV*] 1.226-227 and 2.29-30.

[3] "The measure of life of Śakra, the prince of the five great kings, is as follows:- One hundred years of men represent one day of the thirty-three gods. If thirty such days are reckoned as one month, and twelve months as one year, then the measure of life of the thirty-three gods is a hundred divine years. According to human reckoning, that amounts to 3,600,000." *Tibetan Tales, Derived from Indian Sources*, trans. from the Tibetan of the KAH-GYUR by F. Anton von Schiefner, done into English from the German, with an introd. by W.R.S. Ralston (London: Trübner and Co., 1882), p. 20. For a different computation of Śakra's lifespan, 36,000,000 human years, cf. Hardy, *Manual of Buddhism*, p. 25, quoted in the abovementioned, p. 20, f.n. 1.

18. A Yakṣa named Divaukasa, dedicated to the virtuous [prince], brought divine paraphernalia for his coronation.

19. The [prince] having a crown fashioned with gold [and] a well-arranged turban for a peak, achieved the grandeur of Meru having white clouds for ornaments.

20. Then at that very moment the seven treasures[4], [viz.,] the wheel, horse, jewel, elephant, woman [=queen], minister and general, appeared before him.

21. And the king who defeated [his] enemies, had like one thousand arms, one thousand sons[5] equal in appearance, strength and splendor.

22. [The king] supported the earth, girt by all the ocean coastlines [and] satisfied as a result of Śeṣa's repose, on his arm.

23. Due to [his] good deeds, the universal monarch, accoutered for the protection of living beings [and] a recipient of fresh prosperity, was like Viṣṇu's hand, prepared for the defense of the world,

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[4] The seven treasures [*ratna*] are said to appear spontaneously before a universal monarch as a consequence of virtue from previous lives. For details on the seven treasures, cf. *Buddhist Suttas*, trans. from Pāli by T.W. Rhys Davids, The Sacred Books of the East, vol. XI (Oxford, 1881; rpt. Delhi: Motilal Banarsidass, 1965), pp. 251 ff. and Telwatte Rahula, *A Critical Study of the Mahavastu* (Delhi: Motilal Banarsidass, 1978), pp. 174 ff.

[5] In addition to the seven treasures, a universal monarch is said to have one thousand sons. Cf. *MV* 1.49 and 1.193.

holding a discus [and] the place of the fresh[ly bloomed] lotus/the ever-young Kamalā [=Lakṣmī][6].

24. [His] fame, a Jāhnavī [=Gaṅgā] to the three worlds [and his] splendors, ornaments of [his] power, were the first blossoms of [his] good deeds in the form of a creeper.

25. Once the [king] accompanied by [his] ministers, wandered about looking at the beautiful splendors of the blossoming flowers on the edges of the forest.

26. There he saw birds bereft of wings [and] moving about by foot who had become emaciated as if [through] having remembered [their] flight in the sky passages.

27. Upon seeing the [birds] bereft of wings, without [aerial] movement, lacking sustenance [and] cut off from the sky, who were like destitute people, without friends, lacking recourse, devoid of a livelihood [and] lacking apparel, the king said out of compassion:

28. "Alas! What wrong have these pitiable birds done as a result of which they are devoid of wings [and] moving about by foot with difficulty?"

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[6] Śrī or Lakṣmī, Viṣṇu's wife and the goddess of prosperity, is believed to select a powerful king for her husband and abide within him. For a discussion, cf. J. Gonda, *Ancient Indian Kingship*, p. 46.

29. When this was said by the king whose soul was overwhelmed by compassion, the prime minister Satyasena, standing in front, said to him:

30. "My lord, I have heard the cause of the birds' wings falling out being told here by foresters.

31. Here in the sacred abode, the austerity grove, there are five hundred radiantly bright sages competent in[7] religious austerities and their own studies.

32. The birds constantly made loud noises in the tree grove, creating a disturbance to their studies, meditation and recitations.

33. The community of sages got angry at the flock of birds increasing [in number], whose noise was very disturbing to the ear.

34. As a result of the scorching heat of the great curse issued by the [sages], the offensive birds' wings fell out all around in a moment.

35. These are the birds who devoid of wings, moving about with pain, exhausted [and] going by foot, are like your enemies, without allies, living in difficulty, wearied [and] going by foot."

36. Upon hearing what the prime minister said, the king, overcome with compassion [and] distressed by the curse on the birds, said:

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[7] The suggested emendation changes 'competent in' to 'devoted to'.

37. "Alas! The intensified fiery energy of even tranquil sages in the forest and[/like] the fully developed fire of heated coal, although mild in the forest, flares up if not restrained.

38. What's the use of false ascetics who, for their own welfare, did not pour water in the form of patience over [their] minds inflamed with anger?

39. The religious austerities of those having a serene intellect, a friendly mind, compassion, liberality, [self-]control [and] patience is praiseworthy. The rest have [mere] bodily emaciation.

40. What's the use of religious austerities for the angry? What's the use of the forest for the confused? What's the use of riches for the avaricious? What's the use of learning for the ill-behaved?

41. The sages, impure minded [and] subject to intense anger like this, are unbearable. Let them leave my domain."

42. Having said this, the king announced the [following] message to the [sages] through [his] men: "Vacate all the territory under my control."

43. Upon hearing the message of the king, angry due to the birds' wings falling out, the embarrassed sages thought:

44. "This king is sovereign of the [entire] earth girt by the moats of the four oceans. Where shall we go? What place is not under his control?"

45. Having thought this, the sages went to the side of the Golden Mountain near Jambūkhaṇḍa [=Jambudvīpa], filled with deities and Siddhas.

46. Then due to the king's very great supernatural power, the earth yielded food without cultivation and the sky brought forth jewels and apparel.

47. As a result of the [king's] order, the clouds, showering in masses, rained gold for a week, causing embarrassment to Pākaśāsana [=Indra].

48. Due to [his] great supernatural power the [king] moving through the sky with [his] armies, put the continent named Pūrvavideha, peopled with heavenly beings, under [his] control.

49. When moving through the sky, his armies consisting of 180 million soldiers abounding in valor, power and splendor, were ahead.

50. Then the [king] whose sway was unimpaired, ruled the continent Godānīya, also Uttarakuru and the sides of Sumeru.[8]

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[8] [Apara]godānīya [W] and Uttarakuru [N] in addition to Jambudvīpa [S] and Pūrvavideha [E], are the four great continents surrounding Mt. Meru. Cf. *MV* 1.49 and 2.158-159.

51. A time [equivalent to the reign] of many Śakras [=Indras] passed as the king of the four continents was pleasurably amusing himself on the golden peaks of Meru.

52. Once the [king] moving through the sky like a deity in order to see the deities, filled the directions with [his] elephants as if with dark-blue clouds.

53. Then feces from his elephants and horses fell from the sky on the head[s] of the expelled sages practicing religious austerities on the side of Meru.

54. Then the [sages] looking at the sky with eyes inflamed with anger, made the directions tawny with a mass of creepers in the form of the tawny lights [issuing from the fire in their eyes].

55. After saying "What is this" out of anger, with a desire to discharge the fire of a curse, the [sages] were approached by a heavenly messenger, overwhelmed with joy, who said:

56. "This is King Māndhātṛ whose order rests on the head[s] of all sovereigns [and] splendor is equal to Pākaśāsana's [=Indra's].

57. The king is advancing through the sky together with [his] armies. The faculty of speech, fond of religious merit, [is] fortunate by praising him.

58. Pride arising from riches is not seen in the [king] who has given happiness and splendors to the entire world, just as ignorance is not seen in a person with knowledge.

59. - 60. He bears the divine form of Kubera due to [his] munificent nature; the divine form of Kumāra due to possessing strength; the divine form of Īśvara due to [his] affiliation with the bull; the divine form of Viṣṇu due to [his] association with prosperity/Śrī [=Lakṣmī]; the divine form of the sun due to diffusing heat/spreading valor; the divine form of the moon due to delighting people; [and] the divine form of Indra due to cutting the power of the proud/Bala's power.[9]

61. As a result of his liberality Bali went to the Pātāla, even Dadhīca was reduced to bones [and] the ocean, even now, does not stop shaking."

62. Upon hearing the words of the heavenly messenger, the sage named Durmukha, remaining in the center of the sages, threw cursed water into the sky.

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[9] Here Kṣemendra refers to the divine origin of the king through the latter's association with divinities and their attributes. According to *Manusmṛti* 7.3-4, Prajāpati [Prabhu] created a king from particles of the eight guardian protectors [*lokapāla*], viz., Indra, Vāyu, Yama, Sūrya, Agni, Varuṇa, Candra and Kubera, for the protection of the world. Kālidāsa also refers to this in *Raghuvaṃśa* 2.75, where he writes that the queen bore an embryo containing the heavy essences of the guardian protectors for the weal of the king's race.

63. Then the commander of the armies said to him laughing: "Great sage, restrain [your] anger. Do not waste [your] religious austerity.

64. This curse will lead to shame as a result of futility in front of the king. We are not those birds whose wings you are capable of removing."

65. When the commander of the army said this, the king saw the army in front paralyzed by the curse [and] said out of bewilderment: "What is this?"

66. Then the furious army commander approached the [king and] said: "My lord, the army does not move owing to the great sages' curse.

67. And this, your jeweled disk, staggering in the sky as a result of the curse, resembles the sun obstructed by clouds."

68. Having heard that and seen it was just so in front, the king made the curse devoid of [creating any] violent destruction with a mere glance.

69. Filled with compassion, the king whose order was [moving about] languidly in play, avoiding bodily destruction to the sages, caused [their] matted locks to fall on the ground.

70. As if [thinking], "We have uselessly become a burden to those who have not conquered anger and ignorance," their matted locks fell on the ground out of shame.

71. Then upon reaching Meru's summit, the king saw the residence of the deities, the city called Sudarśana, a lovely sight.

72. - 74. There having defeated the Nāgas [named] Kṛtārakṣa living in Prakhyātodaka, the Yakṣas [named] Karoṭapāṇi, the deities named Māladhara, likewise the deities [named] Sadāmatta[10] who [could] paralyze [opposing] soldiers by [mere] anger, the mightier deities named Cāturmahārājakāyika[11] and the four great kings[12] accoutered with armor and weapons, the king made [them] march in front of his own army through [his] prowess.

75. Then [the king] saw the residence named Pāriyātra, the abode of the deities, heart-captivating due to the wish-granting and luxuriant Kovidāra trees.

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[10] The Karoṭapāṇi [Vessel-in-Hand], Māladhara [Wearing-Garlands] and Sadāmatta [Always-Intoxicated], referred to as Yakṣas in *MV* 1.30, form part of the Deva ranks, guarding against the attacks of hostile Asuras.

[11] The Cāturmahārājakāyika or Cāturmahārājaka, deriving their name from the four great kings residing there as guardians, occupy the lowest level of the Deva world, situated half-way up Mt. Meru. Some of the Devas dwell in the mountains, others in the sky. Cf. Malalasekera, *Dictionary of Pāli Proper Names*, s.v. Cātummahārājika.

[12] The four guardians [*lokapāla*] of the world, also collectively known as the four great kings [*mahārāja*] are Dhṛtarāṣṭra, guardian of the eastern quarter and lord and king of the Gandharvas; Virūḍhaka, guardian of the southern quarter and lord and king of the Kumbhāṇḍas; Virūpākṣa, guardian of the western quarter and lord and king of the Nāgas and Kubera, guardian of the northern quarter and lord and king of the Yakṣas. Cf. *MV* 3.306-309.

76. - 82. Then on Meru's summit [he] reached the assembly hall named Sudharmā whose white luster, like a shining garland, illuminated the sky with its own brilliance; [77] where the celebrated palace named Vaijayanta, resplendent with multitudes of gold, coral and lapis columns, shines; [78] where the lotus ponds having lotus flowers [and] black bees became similar to the heavenly damsels, [and] the heavenly damsels with [lotus-like] faces [and] locks of [black] hair became similar to the lotus ponds; [79] where heaven, although one, bears the character of many heavens as a result of the deities reflected in the jeweled floors, pillars and walls; [80] where the directions, decorated by the multitudes of light beams [coming] from the jeweled arches and palaces, appear as if permeated by hundreds of rainbows; [81] where the delightful beauties of Nandana appear as if having dancing hands as a result of the twigs of the wish-granting tree dangling in the gentle wind; [82] [and] where the charming celestial park named Caitraratha has an eternal festival of Kāma and spring, dear to lovers.

83. - 84. Upon seeing the deities' residence having all pleasures, all delights, bright with the flowers of all seasons [and] surpassing everything, the king whose eyes for a moment were motionless, delighted and moist due to amazement, thought: "These are the [famous] places of reward for the meritorious."

85. There he saw Surapati's [=Indra's] fragrant Airāvaṇa, covered by a circle of hovering black bees, as if [he] were Nandana incarnate.

86. Then the Destroyer of Fortresses [=Indra] learned that the Destroyer of Fortresses on earth arrived [and] delighted, went to meet him with all the Marut troops.

87. Honored by the king of deities, the king of kings, the foremost among the pure, took a place, splendid with rows of jewels, in the assembly hall.

88. When the deities were all seated on rows of jeweled daises, the illustrious king sat on half of Śatakratu's [=Indra's] seat.

89. The form, exalted due to a multitude of excellent qualities, of the lord of deities and the lord of men, occupying one seat, looked exactly alike.

90. Then Hari [=Indra] said to the king whose lotus-like face was being drunk by bees in the form of the ever-open eyes cast by all the deities:

91. "My! Treasury-of-brilliance, [your] prosperity is praiseworthy due to [your] splendor. You have adorned the earth and the deity, the sun, has adorned the sky.

92. Your empire's victory banner having elevated power [and] a cloth in the form of glittering white fame, shines in the three worlds.

93. [My] ears and [my] eyes urge Sarasvatī/[my] speech to express the delight of imbibing nectar in the form of stories about you and enjoying your sight.

94. Dear one[13], the decision over the controversy concerning the result of actions has been established with [all] doubts removed by you who have obtained riches by [practicing] good deeds.

95. People like you having behavior in keeping with religious merit are seen due to religious merits. That's exactly why, among the collection of senses, the eyes alone are the object of covetedness."

96. When Tridaśendra [=Indra] said this, Māndhātṛ, a repository of fame, said with his head bent down: "This is the power of your grace."

97. A time [equivalent to the reign of] six Indras passed as [Māndhātṛ], being honored in this way by ever-respectful deities, was dwelling in heaven.

98. The king of deities' victory in which the circle of all demons was destroyed by [Māndhātṛ's] prowess, was ever-rising.

99. In the fiery war with the demons, the deities enjoyed rest depending upon the shade of the branches/arms of the great tree in the form of his valor.

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[13] The suggested emendation excludes 'dear one' from the translation.

100. [A time equivalent to the reign of] six Purandaras [=Indras] passed in the great flow of time while the [king] was enjoying inexhaustible happiness, bought by the commodity of religious merit.

101. A the pure mind is the characteristic feature of enjoying results of good actions. Due to turbidity, its termination comes closer.

102. Then in time, the king, affected by turbidity [and] overcome by avarice, [became] arrogant [and] had a desire.

103. "As this Lakṣmī of deities is protected by the strength of my arms, I cannot bear the mockery of half a seat.

104. Can't I become the sole lord of deities through [my own] power? My arm is capable of sustaining the burden of the entire world.

105. After throwing down Surādhīśa [=Indra], I shall obtain the affluence of the heavenly kingdom having the [royal] insignia of a single umbrella, suitable for my own seizure."

106. While the [king], desirous of plotting against Śakra [=Indra], was thinking this, the white radiant splendor of [his] prowess faded like a white radiant garland.

107. Prosperity, arrogant due to great success [and] causing the decline of benevolence, makes the fickle mind turbid [like] a river, swollen due to thick clouds [and] breaking [its] slopes, causes [Lake] Mānasa to become turbid.

108. Carelessness, the harbinger of misfortune, is unbearable even to great beings. Intelligence entangled with faults leads to the destruction of virtue.

109. In an instant, due to the mere thought of sin, the king fell down to earth, just as a tree with severed roots falls down on the ground with dropped-off fruit.

110. A lack of study destroys learning. The arisal of pride destroys prosperity. Hatred destroys goodness. Avarice destroys nobility.

111. Alas! The great rise, climbing to the summit of great eminence, falls down all at once for those intoxicated by the arisal of riches.

112. As a consequence of worshipping [the Buddha] named Sarvavibhū[14] in a previous life, [Māndhātṛ] obtained Marutpati's [=Indra's] covetable kingdom.

113. His indescribable grandeur arising from a small amount of charity to a worthy recipient, a cause of amazement [and resulting in] great fortune, became greater than Surādhipa's [=Indra's].

114. In a previous life he was the virtuous merchant named Utkarika living in the city named Bandhumatī.

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[14] For references to the previous Buddha Sarvavibhū, or Sarvābhibhū, cf. *MV* 1.2; 1.36 ff.; 3.240-241; 3.243-244; 3.247-248 and the *Divyāvadāna*, ch. 17, pp. 226.16 ff. in Cowell-Neil's ed.

115. A perfectly enlightened [Buddha] named Vipaśyī[15], engaged in ferrying all beings, entered his house for alms.

116. The pure-minded [merchant] threw a handful of kidney beans in his bowl. Four grains fell there [in his bowl and] the remainder fell on the ground.

117. As a result of the power of charity, he became Māndhātṛ, ruler of the earth, [then] ruler of all continents [and] obtained half of Śakra's [=Indra's] seat.

118. Since the remaining kidney beans fell on the ground due to his absent-mindedness, he fell from the deities' abode at the end of the result.

119. There is an incomparable chain of rewards, abounding in riches and enjoyments, belonging to wish-granting trees in the form of charity, for the fortunate, where the stretch of imagination, almost useless, wallows and which never flickers within a dream or magic.

120. This is how the blessed Buddha joyfully spoke about the splendor, the result of charity, through describing accounts of his own previous lives, during the instruction to the monks.

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[15] For references to the previous Buddha Vipaśyī, cf. *MV* 1.2; 1.294; 3.240-241; 3.243-245 ff.; 3.247; 3.249 and the *Divyāvadāna*, ch. 11, p. 141.16; ch. 17, pp. 227.21 ff.; and ch. 19, pp. 282.19 ff. in Cowell-Neil's ed.

Thus ends the Avadāna of Māndhātṛ, the fourth twig [=chapter] of *The Wish-Granting Creeper of Avadānas of Bodhisattvas* [*Bodhisattvāvadānakalpalatā*] composed by Kṣemendra.

[5. The Avādāna of Candraprabha]

1. Extremely distressed as a result of the deities' petitioning, the agitated milk ocean trembled for a long time. It is said that wish-granting trees also tremble naturally when giving away fruit, [but] a unique person is born who, perpetuating charity, practiced with hundreds of bodies, has, without trembling, a body [covered] with a heap of bristling hairs of joy even when giving away [his own] body.

2. - 5. In the northern direction having Kailāsa for [its] smile, there was an unsurpassed city named Bhadraśilā, the earth's ornament; [3] where garden creepers in the form of charity, with fruit, flowers in the form of white fame [and] all perfections, delighted the townspeople; [4] where women as if having knitted eyebrows moving about in play, protected Manobhava [Kāma] frightened by the fire in Tripurajit's [=Śiva's] eyes; [5] [and] where a row of golden houses, resplendent with strings of pearls, like a series of Meru summits with numerous twinkling stars, shone.

6. There was the illustrious Candraprabha, foremost among kings, who, like Kailāsa, made moonlight by day with [his] luster.

7. There was decline in oil or [lamp-]wicks during the nights having illumination without lamps as a result of the floods of [his] bodily light, stealing the brightness of the full moon.

8. [Thinking:] "The stars will experience the fever of love by his mere sight," the moon concealed the sky[1] through the guise of an umbrella.

9. As if [thinking], "The [king] always gives riches abiding in [his] excellent treasury/the beautiful pericarps, the day-blooming lotus creeper closed [its lotuses] at his sight.

10. Having cast off pride, the [king] whose splendor was white due to charity, gave the townspeople [royal] splendors manifest by [the insignias of] the parasol and the crown.

11. The greatness of the [king] whose ascension was decorated by [his] religious merit, was splendid. The string of a bent bow reaches [its] highest point.

12. The lifespan of mortal beings was 44,000 years during the time of the [king], inimical to the Kali [age].

13. The guardian of the world possessing riches surpassing [those of] the directional guardians, had 60,000 citizens endowed with wealth.

14. While performing sacrifices, his [royal] splendors, [like royal consorts], having fame for forehead marks [and] religious merit for

[1] The suggested emendation changes 'concealed the sky' to 'concealed the sky from the [king]'.

ornaments, appeared with dangling [black] locks as a result of the zig-zag movements of the sacrifices' creeper-like smoke.

15. The [king] had a minister [named] Mahācandra, luminous like the world of the moon[2] [and] always rising/active expanding the white water lilies in the form of [the king's] prosperities.

16. The [minister], the helmsman of the ocean in the form of the kingdom, whose mark was unwavering, spread the king's fame far and wide through the banner of [his] wisdom.

17. Moreover, the [king] had a preeminent[3] minister named Mahīdhara, capable [of bearing] the weight of the earth, as if [he was] the fifth directional elephant.

18. The [minister], a Bṛhaspati in foreign policy, having undisclosed plans, made rival neighboring kings abandon valor by [his] policies just as a sorcerer makes snakes discharge poison.

19. The minister adorned the king and the king adorned him, just as a noble person adorns excellent qualities and as excellent qualities adorn a noble person.

20. A grateful, candid king [and] a devoted, good servant are obtained by a fortunate junction [produced] solely through the power of good deeds.

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[2] The suggested emendation changes 'world of the moon' to 'light of the moon'.

[3] There is a pun on the word *kuñjara*, preeminent, also meaning elephant.

21. This itself is the cessation of the eternal wanderings of all wealth, namely, [when] a master knows the mind of a noble person through comprehending [his] excellent qualities.

22. Once the [king and the minister] and other ministers saw a dream resulting in the king's destruction due to [his] intentness on charity.

23. After seeing the bad omens manifested, the alarmed [king and minister] were always engaged in rituals for pacification and well-being.

24. Also, the great sages in the austerity grove headed by Viśvāmitra, alarmed at seeing the bad omens, said: "My lord!"[4]

25. - 26. In the meanwhile, an unworthy Brahmin named Raudrākṣa, unbearable due to jealousy, cruelty and wickedness [and] a Brahmarākṣasa in a previous life, heard about the king's fame arising from charity [and] bright with all excellent qualities. Lacking excellent qualities [and] inimical to those endowed with all[5] excellent qualities, distressed [Raudrākṣa] thought:

27. "Damn! Groups of Siddha, Gandharva and Gīrvāṇa damsels incessantly sing the king's fame in heaven.

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[4] The suggested emendation changes 'My lord!' to 'May it be well!'.

[5] The suggested emendation omits 'all'.

28. Needles in the form of praises of his excellent qualities always enter my ear[s]. What shall I do? I cannot bear the exaltation of another's excellent qualities due to [my] very nature.

29. I shall go [and] destroy the charity-gained fame of the [king], dedicated to charity, through [his] denial for [my] request for [his] head.

30. If he doesn't give [his] head, he will be made to forfeit[6] [his] fame arising from charity. On the other hand, if he gives [his] head, my hatred will be appeased."

31. Having thought this for a long time, wicked [Raudrākṣa], ruthless due to cruelty, living near the foot of Gandhamādana[7], went to Bhadraśilā.

32. Foul-intentioned [Raudrākṣa], adept in the conjurings of magical illusions, made a disguise suitable for a tranquil [person and] arrived at the king's city.

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[6] The suggested emendation changes 'he will be made to forfeit' to 'he shall forfeit'.

[7] Gandhamādana, mentioned in *MV* 2.53, is one of five mountain ranges, also the name of one of five mountain peaks, encircling Anotatta, a Himālayan lake. Cf. Malalasekera, *Dictionary of Pāli Proper Names*, s.v. Anotatta and Gandhamādana.

33. Wish-granting trees are born and poisonous trees are born in this forest in the form of worldly existence, always crowded with excellent qualities and faults.

34. Who is not afflicted by wicked people who, like bad omens, are indicative of total destruction [and] bring about terrific fear?

35. What's the difference between a wicked person, by [his] very nature inimical towards the meritorious, antagonistic towards knowledge [and] a receptacle of faults, [and] darkness, by [its] very nature an opponent of sunshine [and] the supporter of night?

36. Who created [this] wicked person, willfully destroying the virtuous, unbearable due to poison in the form of anger, a [veritable] fork-tailed shrike, [and] fearful like a snake?

37. When [Raudrākṣa] entered the city, the city's tutelary deity approached the king in [human] form [and] said with tremulous eyes due to terror:

38. "An unworthy Brahmin, a petitioner for [your] head, [intent on] destroying the life of you, the life of living beings, has come to you. He should be put to death.

39. I have detained the foul-minded one at the city gate. My mind, frightened by his sight, doesn't find [any] peace."

40. The king whose head was bent due to the shame produced from obstructing a petitioner, said to the city's tutelary deity saying this:

41. "Goddess, let the [person] who has come for petitioning enter unhindered. I cannot bear the futility of a petitioner's expectations [indicated by] a long sigh.

42. [The opportunity of] losing [one's] body for the benefit of those active in petitioning is obtained through religious merit. Even after living for countless world ages, embodied beings die.

43. Only this [mode of] life is revered among the nobly-born, [namely], that no petitioner leaves them with a shattered desire.

44. Please act favorably, in keeping with what is proper, towards me. Let his distress regarding the prevention of [his] wish be quickly removed."

45. Upon hearing the king's words having an unwavering resolve, the deity disappeared with a mind distressed with worry.

46. Then the dishonest, ruthless, wicked person with behavior like [that of] a saw, himself prepared to cut the simple [king][8], arrived.

47. The earth along with the mountains trembled out of fear for the king's destruction when he [=Raudrākṣa] arrived at the king's house having an open door for petitioners.

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[8] The suggested emendation changes 'himself prepared to cut the simple [king]' to 'himself prepared to cut the simple [king], like a pine tree'.

48. Having approached the moon-like king, [Raudrākṣa], ugly like Rāhu, pronounced a blessing as if he previously assigned an inauspicious meaning [to it].

49. "Well-being, your majesty. A Brahmin perfecting supernatural powers in a solitary place has approached you, a wish-granting tree for all petitioners, in order to obtain what is desired.

50. You are the only single perpetual kinsman of living beings whose vision is like a great shower of nectar, mind is a friend due to kindness, patience is [like] a river cleansing dirt in the form of anger, intellect is [like] a mother to those afflicted by suffering, wealth is pure due to the pouring of water accompanying charity [and] speech is in conformity with truth.

51. Some [people] have said that a universal monarch's head [would] lead to my success. Please give it [to me]. Truly, what [person], other than you, is able to give [this]?

52. There are wish-granting jewels and wish-granting trees, etc., giving obvious [=easily obtainable] objects, but people like you, excellent donors of difficult-to-obtain objects, are rare."

53. When he said this, the king whose profound mind was unwavering, overwhelmed with joy at a petitioner's sight, said to him:

54. "Brahmin, I am fortunate [if] my good life, an unhesitating instrument, comes to an end for the purpose of fulfilling the petitioners' goal.

55. 'When will my life be used for another's purpose?' has been my wish. If you ask for this [life], are these not [those very] religious merits?

56. Please take my head, commendable as an instrument for [your] success. Only whatever is given to a petitioner is everlasting in this world."

57. When the joyful king, resplendent with virtue, said this, the two prime ministers, Mahācandra and Mahīdhara, said to him:

58. "Your majesty, your first duty is the very protection of your own life. When you live, all beings in the world live.

59. Please do not give [your] head. Your body is a support for all. A head made of gold and jewels should be given to the Brahmin.

60. Everything is protected by protecting those who fulfill the desires of the crowds of petitioners by means of all riches.

61. The intention of this foul-minded Brahmin is cruel. The petitioners' wish-granting tree should certainly not be depended upon [to the extent of] cutting [its] roots.

62. Let [him] go after [he] secures a head [made] of gold and jewels. What [use] is [your] head to him? Having examined a wish-granting jewel, the hungry do not eat [it].[9]"

63. When the two prime ministers said this, the Brahmin said: "A head made of gold and jewels is not at all useful for [my] success."

64. Then the king untied [his] crown which, as a result of the suffering of separation from [his] head, was as if accompanied by streams of tears all over due to light beams [shooting out] from the pearls.

65. At that moment the townspeople's crowns [=headpieces] fell to the ground accompanied by meteors which were like the firebrands burning [in] the directions.

66. When the king thoroughly arranged for the gift of [his] head, the two ministers, unable to watch, left [their] bodies.

67. Then the king entered the royal garden filled with jewels [and] began to cut off his head below a blossoming Campaka [tree].

68. Upon seeing the [king] starting to cut off [his] head, the tutelary deity of the royal garden, filled with sadness, said: "Your majesty, do no act recklessly."

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[9] The suggested emendation changes the second sentence to: The hungry do [=can] not eat a wish-granting jewel after grinding it up.

69. The trembling young creepers wailing with [=in the form of] humming swarms of intoxicated black bees, warded him off with trembling hands in the form of dangling twigs.

70. After appeasing the tutelary deity of the royal garden, the firm-intentioned [king] resorted to pure enlightenment [and] made an holy resolve:

71. "May there be the Praśāstṛ's [=Buddha's] reliquary monument, lofty due to a multitude of religious merit [and] suitable for ferrying living beings, in this royal park filled with jewels.

72. Through whatever religious merit I have acquired by this resolve, may living beings in *saṃsāra* be devoid of worldly existence."

73. Having thought this, the king fastened [his] head to a branch of the Campaka tree with a bunch of [his] hair, cut [it] off [and] gave [it] to the Brahmin.

74. Then due to the king's virtue, energy and pure holy resolve [and his] pure light of religious merit, indescribably spreading to the ends of the quarters, the people, in whose minds the flood of great ignorance dispersed, instantly attained final liberation [as their] toil in a repetition of worldly existences ceased.

75. This is how the blessed Jina gave instruction to the monks in the excellent *dharma* consisting of pure charity through describing an account of [his own] previous life.

Thus ends the Avadāna of Candraprabha, the fifth twig [=chapter] of *The Wish-Granting Creeper of Avadānas of Bodhisattvas* [*Bodhisattvāvadānakalpalatā*] composed by Kṣemendra.

Appendix I

Index of Proper Names

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[1] Vaidya lists Gaṇḍa as a *cāṇḍāla* [outcast] in the proper name index of his ed. of the *AK*, vol. II, p. 490.

Index of Meters

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Hariṇī
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Appendix II

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Abbreviations

ABORI	*Annals of the Bhandarkar Oriental Research Institute*
AK	*Bodhisattvāvadānakalpalatā*
AŚ	*Avadānaśataka*
Au	*Aucityavicāracarcā*
BORI	Bhandarkar Oriental Research Institute
CCC	*Cinq cents contes et apologues: Extraits de Tripiṭaka chinois*
DA	*Divyāvadāna*
DMN	*Damamūkanidānasūtra* [Tib. *Mdo mdzangs blun*]
GDL	*Subhāṣita, Gnomic and Didactic Literature*
HJAS	*Harvard Journal of Asiatic Studies*
HJM	*Haribhaṭṭajātakamālā*
IIJ	*Indo-Iranian Journal*
JA	*Journal Asiatique*
JAOS	*Journal of the American Oriental Society*
JAS	*Jātakamālāvadānasūtra*
JKS	*Jātakastava*
JRAS	*Journal of the Royal Asiatic Society*
JS	*Sūktimuktāvalī*
JTBTSI	*Journal and Text of the Buddhist Text Society of India*
K	*Kavikaṇṭhābharaṇa*
KM	*Kalpanāmamaṇḍitikā*
MA	*Melanges Asiatiques*

MJM	*Mahajjātakamālā*
MPPŚ	*Mahāprajñāpāramitāśāstra*
MSV	*Mūlasarvāstivādavinaya*
MV	*Māhavastu*
NCC	*New Catalogus Catalogorum*
PG	*Padyāvalī*
PSKS	*Byang chub sems dpa'i rtogs pa brjod pa dpag bsam gyi 'khri shing*
PTT	Peking Tibetan Tripiṭaka
Rāja.	*Rājataraṅgiṇī*
S	*Suvṛttatilaka*
SMS	*Mahāsubhāṣitasaṃgraha*
ŚP	*Śārṅgadharapaddhati*
SR	*Saduktikarṇāmṛta*
SSB	*Subhāṣitasudhāratnabhāṇḍāgāram*
ZDMG	*Zeitschrift der Deutschen Morgenländischen Gesellschaft*

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